

# THE CHRISTIAN CENTURY

## A Nation's Strength

By RALPH WALDO EMERSON

Not gold, but only man, can make  
A people great and strong;  
Men who, for truth and honor's sake,  
Stand fast and suffer long.

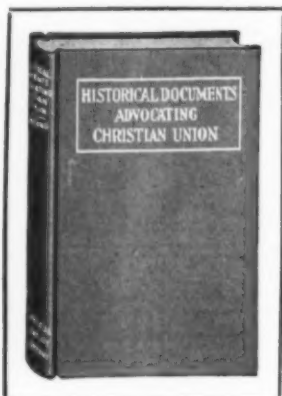
Brave men who work while others sleep,  
Who dare while others fly—  
They build a nation's pillars deep  
And lift them to the sky.

CHICAGO

*The* CHRISTIAN CENTURY COMPANY

358 Dearborn Street

# OUR OWN PUBLICATIONS



## Historical Documents.

Edited, with introductions, by CHARLES A. YOUNG. 12mo, cloth. Back and side title stamped in gold. Gilt top. Illustrated with portraits printed from tint blocks. \$1.00.

In spite of the many books that have already been contributed on the subject of Christian Union, the present volume has found a ready welcome. It contains the statements of the great leaders in our reformation. Some of these documents have been out of print until brought together and published in this attractive and permanent form. Published at a popular price to introduce it into every Christian home.

### What some leading men say:—

One of the most important contributions to the Literature of the Disciples of Christ.—*O. P. Spiegel, Birmingham, Ala.*

You are to be congratulated on the happy thought of collecting and editing these "Documents."—*Z. T. Sweeney, Columbus, Ind.*

I am delighted with the book.—*S. D. Dutcher, Omaha, Nebr.*

These "Documents" are among the classics of our own religious literature and as a collection they stand easily first in historical importance.—*Allan B. Philpott, Indianapolis, Ind.*

It is a work to be read and studied with the utmost care.—*A. McLean, Cincinnati, Ohio.*

### What two well known religious journals say:—

The book we are sure, will prove a valuable contribution to church history.—*United Brethren Review, Dayton, Ohio.*

A valuable contribution to the history of Modern Christianity as represented by the denomination which has appropriated to itself the name of Disciples of Christ.—*The Congregationalist, Boston, Mass.*

## Early Relation and Separation of Baptists and Disciples.

By ERRETT GATES. 8 vol, cloth Gold side and back stamp. \$1.00.

A limited number in paper binding will be mailed postpaid for 25 cents until stock is sold out.

### Endorsed by the public and the press:—

With gratitude our great brotherhood should receive this work and give it a permanent place in our literature. It deserves the widest possible circulation.—*W. T. Fisher, Clarinda, Iowa.*

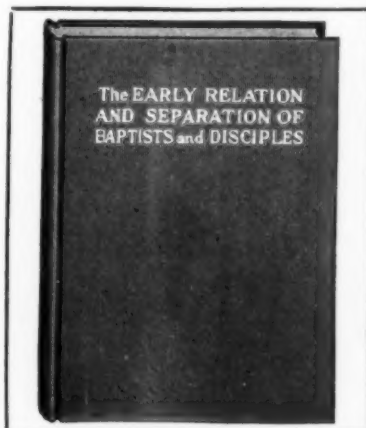
### Read what Leading Religious Journal say:—

The dominant personality of Alexander Campbell is so brought out as to give to what might be regarded as the dry details of ecclesiastical history and controversy almost the interest of a story. A valuable contribution to the history of the American churches.—*The Congregationalist, Boston, Mass.*

As one reads this history and then looks in on the present, he is filled with the hope that the separation of 1830 was not final. The disciples have not changed much. They practically occupy the position of 1830. The Baptists on the other hand have really given up the Philadelphia Confession of Faith with its obsolete Calvinistic doctrines and are so near to us in the New Testament plea that had they occupied this place in 1830 there never would have been a separation.

We owe a debt of gratitude to the writer of this book, and could only wish that it might be read not only by our people all over the land, but scattered among the Baptists. It is a most meritorious and splendid contribution to our literature.

—*The Christian Worker, Pittsburg, Pa.*



These volumes sent postpaid, upon receipt of price. Send direct to us for any and all books you need. We supply promptly and at lowest prices.

**The Christian Century Company,**  
358 DEARBORN STREET, CHICAGO.

# The Christian Century

Vol. XXIII

CHICAGO, ILL., JANUARY, 25 1906.

No. 4

## EVENTS OF THE WEEK

At a mass meeting in Washington, D. C., Sunday last, resolutions were adopted

### A Manly Protest.

indorsing the Sulzer resolution in the house of representatives, "that the Russian atrocities against the Jews are condoned at by the government." They further declared, "These terrible crimes against a common humanity must be stopped, and stopped at once for all time by the Russian government." Congressman Sulzer of New York presided, and among other national figures present were Senators Patterson, Latimer, Overman and Clarke, and representatives Bennet, Rainey, Hinshaw, Taylor, and others. "We arraign the government of the czar tonight before the bar of civilization for great crimes against humanity," was the opening word of Congressman Sulzer. Congressman Rainey said we have saved Russia from the victorious Japanese, we ought now if possible to save her from herself. The resolutions adopted urge the President to continue his efforts for peace and brotherhood, and pledge him the united support of all lovers of man.

"Make the St. Louis police department as near a model as human nature will permit. A majority of the Board will back you up. Use your own methods, but clean up the department." This is the advice Gov. Folk gave to A. C. Maroney, a lawyer, when he made him a member of the Board of Police Commissioners, for the city of St. Louis. Maroney was associated with Folk in the Circuit Attorney's office, and he knows nothing but his oath of office and his work. As a consequence, the police force is in a cold sweat. The writer well remembers the aid they gave to the wickedest political machine that ever raided and wrecked a municipal treasury, in the plugged primaries during the Folk campaign, their protection of thugs and assassins, and their brutal mistreatment of respectable citizens and voters, and has wondered why the governor did not get after them with his big stick. Although the Chief of Police, one Kiely, was the tool of a gambling syndicate, the Governor has given him a fair trial, and he has been found wanting; let the old regime go.

Following hard upon the death of Dr. Harper was the sickness and death of Marshall Field, Chicago's greatest merchant. This man was extraordinarily rich, but he leaves a good name, and his passing evoked only words of sorrow and admiration. He is said to have been kind and considerate of his employees, and strictly honest in all his business trans-

actions. The ministers of the city spoke in terms of eulogy upon his life, and all classes vied to do him honor. He did not build up his colossal fortune by any form of commercial piracy, and this of itself is an invaluable lesson for our times, when there are many apologists for doubtful practices, or even for downright outlawry. It does not yet appear, however, that he fully realized the responsibility of stewardship for all his wealth. Great bequests to religion or philanthropy have not been reported. The colossal fortune will therefore remain in the hands of the family. The little grandson, whose father died recently, will be the new king.

He who distributes knowledge is uniformly a benefactor. Ignorance is mist

### Voters' Guide.

and uncertainty, clouds and thick darkness. If the voters could only know, for example, the records of candidates, the polls would tell a different story. This knowledge it is simply impossible for the mass of citizens to acquire for themselves. They vote in the dark. But now there are coming to the fore, organizations whose specialty it is to furnish accurate and reliable information as to character, record and general fitness of men for office. The Legislative Voters' League of Cook County, Illinois, has just prepared its report on the senators and representatives of the forty-fourth general assembly whose terms expire this year. Sixteen retiring senators and fifty-seven representatives are included; five of the first and thirteen of the latter are classed as unfit to be in the legislature; only five senators and twenty-eight representatives are indorsed. Such service ought to be provided for voters everywhere.

Venezuela seems determined to stand on her rights, as she conceives them, cost what it may. As

### Venezuela and France.

a consequence, strained relations have arisen between her and France. The French ambassador has been given "French" leave, and is abroad. The old difficulties with the cable company are not being re-adjusted either rapidly or wisely, and the time is sadly out of joint. The American representatives have all along exercised their good offices to prevent an open rupture, and will no doubt continue to do so. There will be no war, although things may go to the extent of a naval demonstration in the harbors of Venezuela. The only trouble with the South American governments is their lack of men, wise, well balanced, and capable men. Unless there is a stop put to foreign immigration, fraudulently promoted, one of our special commissioners says, by European governments, America will approach the

same deplorable state. Congress must give statesmanlike attention to this subject.

A Chinese commission is passing through this country on a world tour of investigation. They are

### What Will They See?

a body of students and statesmen, close observers, and schooled in the ways of men. One city after another has given them welcome and entertainment, and they are sending back reports to their land and nation. What will they see in your city? and when the journey is over, what will be the net impression concerning America, "the providential republic?" Prof. Jeremiah Jenks accompanies the party as a representative of this government. Tung Fang, one of the commissioners, has absolute authority over 30,000,000 people in his own land.

January 17th was more generally observed than ever before as the birthday anniversary of Benjamin Franklin. In

### An Unrewarded Patriot.

many cities of the land for which he wrought so well, eulogies were pronounced, and in the schools his life was the subject of study and discussion. Although his career was conspicuous, and has held a prominent place in the eye of posterity, it remains yet for the world to do him the honor that rightfully is his. He has not been neglected, neither has he been fully appreciated. In Boston M. Jules Jusserand, the French ambassador, said "In favor of freedom in all its forms, being for free countries, free men, and even,—I say 'even,' not to shock anyone in this assembly—even for free trade, Franklin could not fail to play a considerable part in his compatriots' grand struggle for liberty." To indicate his forwardness, the speaker called attention to his interest at that early day in Morocco, advocating the sending of a minister to that court. This was finally done not in 1783, but in 1904.

Winter temperature of 63, highest in nearly thirty years, was recorded last week in Chicago. Manager Davis of the Iroquois theatre will be

### Briefs

held to trial for involuntary manslaughter.—United Mine Workers will demand of operators at Indianapolis more pay and better conditions.—Mrs. J. G. Phelps Stokes urges rich not to make large dividends from labor of working girls.—Prest. Roosevelt issues orders to government departments to curtail amount of printing to reduce expense.—Republican house leaders agree to rush through the Philippine tariff bill, the statehood bill, and the railway rate bill.



## EDITORIAL

*In Essentials, UNITY; In Non-Essentials, LIBERTY; In all Things, CHARITY*

### THE REPROACH OF SIN.

Neither individually nor collectively do men feel keenly the reproach and shame of sin. They do not count it so grave a matter as in reality it is. If there are lawless men and women in a community, making a trade of vice, and "working all manner of uncleanness with greediness," they are a reproach to that community; and every decent man, every virtuous woman in it, is implicated more or less in the wrong and sharer of the infamy. Do we not unhesitatingly plume ourselves on the advantages of our town? If we have public libraries, fine schools and churches, and beautiful parks, are we not proud of them? Have we not a sense of proprietorship in them? Such a feeling is perfectly justified; no less so is the feeling of shame and disgrace over municipal infamy. "No man liveth to himself," either in the one case or in the other.

It may be there are sensitive, sympathetic souls who feel full keenly all kinds of disgrace and shame. But as a rule, good people are sublimely indifferent to anything for which they are not directly responsible. The churches go on in the even tenor of their ways, building up a state within a state, they think, while all the time great masses of moral putrefaction accumulate about them, and necessarily hinder even what they narrowly think is their only proper work. Now is this a natural condition? If the church is in a healthful state, will it not feel the ignominy of sin? Will it not be aroused by open and manifest iniquity? and will it not attack it, directly, as well as by indirection? How can a church be at peace with evil? The very presence of wickedness and sin is a declaration of war. It is treason to the kingdom of God.

Profanity, drunkenness, gambling, licentiousness and oppression, exist all about us. What are we doing to put an end to these sins, and relieve ourselves of their stigma? All they ask is to be let alone. They may not only tolerate the church, but if the church is "good" and doesn't interfere with them they will patronize her! Pulpit denunciations must be uttered. God's ministers must cry aloud; and then every able-bodied man, whose conscience is not stringy must fling himself against the evil, and smite it until it is consumed. If prayer meetings and primaries conflict, adjourn the prayer meetings! See to it that some manly earnest effort is made to answer the prayer, "Thy kingdom come!"

The churches are not indifferent, but they are often inexcusably timid. They would never have initiated the campaign in St. Louis and Missouri that purged those Augean stables. Indeed, it was not until the enemies of righteousness blunderingly resorted to brute force that the churches awoke. When infamy became intolerable, then and only then, did the churches line up in battle array. This is a sad reflection upon the modern church, but it is the censure of the facts. While righteousness might not have triumphed in Missouri without the aid of the Christian citizens, it never would have triumphed if it had been left to them to initiate the war.

St. Louis affords an object lesson in the gains of law and order over anarchy and drunkenness. Again and again were the

authorities requested to enforce the law against the Sunday saloon. Invariably they refused, and lent their aid and comfort to the lawless. Officially protected anarchy flourished. Finally Gov. Folk assumed the duties of his office, and as all laws look alike to an honest executive, he enforced the dramshop laws, the same as the laws against theft and murder. Passing by without notice the storm of opposition aroused, let us measure the results. The city had been drunk and disorderly; open saloons on Sunday made the air around them stenchful with the fumes of liquor. And on Monday morning the police and criminal courts were jammed with men and women arrested while under the influence of liquor.

Taking the months of July, August, September, October and November, in 1905, under law enforcement, and the same months for 1902, 1903 and 1904, we find that the average arrests for drunkenness with the open saloon were 358 a week. Under the law, in 1905, they were 91. This is a decrease under Sunday closing of 71 per cent! Now the question is, what value shall we put upon this result? How shall we estimate it? Is there a citizen in any of the churches that does not rejoice in it? On the other hand, will some church economist arise and figure out just how many prayers, how many sermons, how many pious genuflections it would have taken to produce the same result?

During the darkest days of the Ziegenhein regime, when dwellings burned because the fire engines were mired down in neglected streets, and city and county were held in the grip of an all day and all night saturnalia of vice and crime, this same happy result might have been brought about. Had the churches and their members been alert and vigilant there would never have been a Ziegenhein regime, with its perfidious reproach. If the city had the moral stamina to shut the saloons in 1905, she had it also in those other years. Could we not have said then, as well as now, "God wills it!" and gone forth to annihilate the legionry of darkness?

All the work of the church, in evangelism, teaching, preaching, philanthropy, is helped by the enforcement of law. Law contributes an inestimable value, not elsewhere to be found. To be derelict here is to invite reproach and shame, and the ineffaceable stigma will remain as long as it is true that "righteousness exalteth a nation, but sin is a reproach to any people." The question immediately arises, what evils are flourishing now and hindering the kingdom, because the churches do not feel the reproach they entail, and rise in their might to end them? There is no real difference between vice as a business and the vicious management of any business. The lightning of God Almighty's wrath smites both alike.

Let the churches and their ministers bestir themselves. They have an incalculable amount of unused power and unimpeachable authority. Assert it, in God's name.

### A TEACHING HINT.

One of the most spiritual and accomplished ministers New England ever had was Nathaniel Burton. In his Yale lectures on preaching we find this significant

confession: "It has been the sin of my life that I have not always taken aim. I have been a lover of subjects. If I had loved men more, and loved subjects only as God's instruments of good for men, it would have been better, and I should have more to show for all my labor under the sun."

To one whose eyes have been opened to see clearly relative values, there is never any question about "art for art's sake," or "truth for truth's sake"; it is all for men's sake, for character's sake. The teacher, whether he stands in the day school, the Sunday school, the pulpit, or on the rostrum, must consider his subject, of course; must love his subject for the time being; and for those people to whom he speaks, that subject surpasses all others in importance, or it is not worth while. But when he has familiarized himself with his subject, when he has learned all about it and about all cognate subjects, he is not yet ready to teach. He must study those whom he would teach, and learn the art of adaptation.

In a word, he must take aim. Suppose we always stop and ask ourselves a few questions first: just what, now, do you purpose to accomplish with that sermon, lecture, lesson? What are your teaching points? and how are they related to your listeners? Are you going forth to defend and uphold a system, or to feed and nourish men? Is your body of truth partisan and sectarian, or is it catholic and universal? How will the lesson, the sermon, or the lecture, re-appear in character and life? When one has learned to take aim he will be heard with gladness. Spurgeon calls every other kind of preaching "whaling without a harpoon."

### AWAKENING FORCES

On every side there are evidences of awakening vigor among the churches, not simply in their local work and in every department of it, but in all the co-operative work of the brotherhood. The foreign missionary rallies are being promoted with earnestness and enthusiasm. So far from being overlooked or slighted, Education Day is assuming commanding importance. This is encouraging. Our colleges have wrought with courage and success during a long period of meagre equipment and comparative neglect. While there are few men among the Disciples of princely fortune, they are a people numerous enough and prosperous enough to extend substantial aid to every one of their schools.

In all the necessary apparatus of education, our colleges ought to be enriched. It is not strange if those who are engaged in education consider their needs paramount. This is perfectly natural, and there is much to vindicate this judgment. Certainly there is a growing demand for well equipped ministers—a demand which is more and more in excess of the supply. And aside from colleges already established, there is the opportunity to establish and strengthen the Bible Chairs in connection with State Universities—a work of strategic importance.

Each separate enterprise makes its appeal to a selected constituency, selected naturally, by the very nature of the work purposed. The point we are emphasizing



now is not this or that, or the other educational method or agency, but the fact that the churches are coming to realize their duty and privilege. January 21st ought to have been a great day. If for any reason the day passed unnoticed, there is ample time to reconsider and arrange a programme that will edify and inspire. Whether an offering is made or not, let us devote one day in the calendar, if not more, to the great cause of education.

### THROUGH CAR WINDOWS

Leaving Chicago on the evening of December 30th by way of the "Southwest Limited," a superb train of the Chicago, Milwaukee and St. Paul, the writer reached Butler, Mo., the next day, to preach a series of sermons the following week. At Kansas City a change was made to the Missouri Pacific, and while waiting for a train we learned that W. F. Richardson of the First Church was away for a little vacation. A stop-over of a few hours at Harrisonville to visit friends and relatives, added much to the pleasure of the journey, and afforded an opportunity to meet Wm. Pearn and wife, who have the care of the Harrisonville Church. They are the most estimable people, and are growing into the affections of the congregation.

It was in Harrisonville The Traveler studied law, was admitted to the bar, ordained to the ministry, and married. During the Folk campaign a wire came to St. Louis, then our home, saying the Reed men were betting they would carry the county—the first south of Jackson—and help was needed. The Traveler responded with alacrity, and made a speaking tour of the county, closing at Harrisonville. Reed did not carry it. The place is full of pleasant memories, and choice friendships. Mrs. Traveler stayed here for a visit.

Butler is the county seat of Bates county, about thirty miles south of Harrisonville. The Christian Church there enjoys the ministry of H. Jas. Crockett, and occupies a place of commanding influence. Some of the most prominent and successful people of western Missouri are members, and when the church meets for worship an audience second to none confronts the minister. The week was a constant and increasing pleasure. There was good attendance, except one night when a rain storm interfered, and preaching was an easy task.

It was encouraging to find a congregation so strong and resourceful, that anything reasonable in the way of church enterprise is within their reach. The duplex envelope financial system will be adopted, and several new plans inaugurated this year. The Traveler could not but be impressed with the vast amount of latent energy in the church. Butler should be, and we venture to predict will be, heard from with gifts and offerings on a large scale for religion and philanthropy during the coming years. Prof. C. H. Dutcher of Warrensburg, happened in the middle of the week on business. He was entertained at the Walton home, and attended the meetings each night at the church, bringing intelligent and inspiring attention. He reported the Warrensburg church prospering and pleased with the ministry of J. T. McGarvey, the gifted son of Prof. McGarvey.

Harking back to the ancient and ad-

mirable custom, a number of ladies in the city kept "open house" New Year's day, and the writer made one of a party of eight gentlemen who went the rounds. The afternoon was most delightfully spent, and we found a galaxy of bright and entertaining people at every home. Mrs. Crockett is an Iowa girl, and is devoted to her husband and his work. They have a little son Virgil, a precocious youngster, who never fails to "help entertain." As he is less than a year old it is all unconscious and unassuming. Our next journey will be through some north Missouri towns, lecturing in entertainment courses.

### THE TRAVELER.

### WRITING for PUBLICATION

We are every day under renewed obligations to friends who contribute to our columns, and are wondering whether they ever stop to think what insures publication. There are many things that delay or prevent it, aside from literary defects.

Illegible writing is annoying and expensive. It consumes needlessly the time of editors, compositors and proof readers, and so adds to the expense of publication. Write plainly, taking especial pains with proper names. Use a pen and good black ink, or better still, a typewriter. Illegibility, unless caused by age or disease, is slovenliness. If it is worth while to write, it is worth while to write well.

Sometimes a contribution is rambling, loose and incoherent, and ought to be rewritten. This the editor cannot do so well as the author. Having written your article, whether a news letter or an essay, boil it down; then write it again, then edit it carefully yourself, and look after punctuation, capitals, etc. Do not give your manuscript the absent treatment.

If it is legible, and condensed, your article stands a good chance of immediate use. If it is also short and timely, the editor devours it voraciously.

### NOTES

Many times we have seen in little railway stations a wall pocket or rack for papers, accompanied by a printed invitation to take and read. The W. C. T. U. or the Y. P. S. C. E. was responsible for it, but only once in a while were there any papers there! Inquiry in two or three instances has revealed the fact that the workers grew tired and quit the supply. The plan is most excellent, but the dilapidation of the plan in so many cases reveals one of the saddest lacks in our human nature,—the lack of steadfastness. The sun of many a superb enterprise goes down soon after dawn.

During these winter months, church authorities can show a spirit of commendable enterprise by looking carefully after heat and ventilation. To be sure, few churches or public halls are intelligently constructed. They often show an excess of stupidity that could have been arrived at only by the most careful study! But a little energetic attention to the matter will wondrously improve the situation. The air in some auditoriums becomes foul and poison-laden, and in such an atmosphere, men pretend to worship the God of purity. Surely it is possible to manage so that people can go to church without endangering both comfort and health.

While congress is in session, it is in order to think of the relation of the law-making bodies of the nation to the advancement of the cause of Christ. Every State in the Union should keep careful watch of its senators, and every congressional district of its congressman. Preachers and church members should have a more or less intimate acquaintance with these public servants, and let their wishes be known. The same principle applies to all public servants. When the rank and file assume their proper place as directors-general of public affairs, served, not dominated by their representatives, we shall see the restoration of the American democracy.

The general elections in the United Kingdom are stirring up a terrible tumult, "political, social, economic and atmospheric," as one writer describes it: 7,000,000 voters are going to the polls; 1,400 candidates are out for the 670 parliamentary seats. They use the poster profusely in England, and the walls everywhere are covered with their pictorial arguments. Free churchmen and high churchmen are embroiled,—as they should be. The redoubtable Dr. Clifford utters the Christian's slogan when he says "Politics ought to be and must be the Christianity of Christ Jesus applied to the life of the commonwealth."

We are hoping that the great problem of city evangelism will be attacked in some serious fashion as a part of our centennial preparation program. If we read history right, there was apparently a time in Chicago, for example, when our churches were relatively stronger and more influential than they now are. No single denomination can cope with the problem. A separate work must continue to be done, no doubt, but it is high time somebody led off in a plan of united action. Who is better fitted for such leadership than those Christians who plead for union? This matter may very appropriately be taken in hand by the Board of Evangelization.

Here is part of the task of city evangelization indicated: at a night school in Chicago, the teacher asked the question,—"Where were you born?" and the following answers were written on the board:—

- "I was born in Italy."
- "I was born in Syria."
- "I was born in Norway."
- "I was born in Austria."
- "I was born in Germany."
- "I was born in Russia."
- "I was born in Hungary."

### REPORTS.

Committee to draft resolutions on the death of Dr. Harper submitted their report, in which special mention was made of President Harper's kindly interest in the work of the Disciples.

Jackson Bl.—Attendance and results in the meeting now being held, excellent.

North Side.—Two baptisms on Sunday the 21st inst.

Metropolitan.—First of a series of Sunday night services for young people was held Jan. 21st, and was a gratifying success.

## David Livingstone, Missionary to Africa.

(Concluded from last week.)

Livingstone left Linyanti for the West Coast November 11, 1853, and reached Loando May 31st, 1854. He was very poorly equipped for such a journey. With the exception of a few tusks, and the oxen needed, and a small amount of coffee, cloth and beads, he had neither stores of food for his party, nor presents to propitiate the countless and rapacious tribes that lined his path. His men were faithful but cowardly. His own health was poor. He suffered much on the way from fever and dysentery, from poor food and vexatious delays. Most of his medicine was stolen. In the course of his journey his pontoon was left behind. His riding ox threw him and he fell on his head. Another time he threw him into the water. Heavy rains and wading through streams three or four times a day kept him wet most of the time. Mosquitoes attacked him as if they were determined to devour him. He was depressed by sickness when he most needed to be at his best. Savage chiefs vowed he should not go on unless he gave a gun or an ox or a man; he had none to spare. Had he not been a prodigy of faith and patience and courage, had he not known where to find help in time of trouble, he never would have reached the haunts of civilized men. The Portuguese received him and his company with the greatest kindness. Livingstone speaks of the pleasure of sleeping on a bed after sleeping for six months on the ground. He might have gone home from Loando. He had earned a furlough. He had not seen his family for two years. But his men could not go home alone. He had promised to return with them, and he would keep his promise at any cost to himself.

On the 24th of September, 1854, Livingstone left Loando, and reached Linyanti, September 11, 1855. He found no place free from fever. But he felt that this obstacle to missions was not insurmountable. His journey had been made under the worst conditions possible. He suffered from bad food, poor nursing, insufficient medicine, continual drenchings, exhausting heat and toil, and wearing anxiety. Two months later he started for the East Coast, reaching Quilimane May 20, 1856. This was nearly four years after the time he left the Cape. He was delayed by heavy rains, by sickness, and by the necessity of reproducing letters, journals, maps, and dispatches that had been lost. Two or three times every day he had been wet to the waist in crossing streams and marshy ground. The rain was so drenching he had to put his watch under his armpit to keep it dry. His ox Sinbad would not let him hold an umbrella over him on the march. His bed was on the grass, with only a horsecloth between. His food often consisted only of bird-seed, manioc, roots, and meal. On this journey he discovered the Victoria Falls, a greater natural wonder than Niagara. All the way he was cheered with the promise, "Lo, I am with you always."

From Quilimane he hastened on to England. His father died shortly before his arrival. He found his wife and children well. The world delighted to do him honor. Robert Moffat said what many felt, when he spoke of his work as an object compared with which that which occupied the master minds of Europe, and for

### Archibald McLean.

which they expended so much money, and shed so much blood, was but a phantom. He had traveled eleven thousand miles in Africa. He had done what no white man had ever done before. Everywhere he was recognized as a traveler, geographer, zoologist, astronomer, missionary, physician, and mercantile director, all in one. Honors from all sources were heaped upon him. A testimonial of ten thousand dollars was raised by public subscription.

While at home he was urged to write a book about his travels and discoveries and experiences. Writing was irksome to him. He said he would rather cross Africa than write another book. The success of his book was remarkable. An edition of twelve thousand copies was exhausted at once. His book yielded him a little fortune. Almost all the profits were devoted to the work of missions in Africa. All that he reserved was enough to educate his children. He had no thought of founding a family to live in idleness. His book did much to awaken interest in Africa. It did much to stir up the governments of Europe to abolish the slave trade. One competent judge said that he had done more for the happiness of mankind than all the African travelers put together up to that time.

There was some criticism on the book because it did not give more space to missionary matters. To one critic he wrote, "My views of what is missionary duty are not so contracted as those whose ideal is a dumpy sort of a man with a Bible under his arm. I have labored in bricks and mortar, at the forge and carpenter's bench, as well as in preaching and medical practice." He had been in Africa sixteen years. In all that time he was known only as a servant of God. In all his travels he made it his chief business to preach the gospel. So persistent was he in this that one native said, "we like you very much; you are the only white man we ever got acquainted with. We like you because you aid us whilst we are sick; but we don't like your everlasting preaching and praying. We can't get accustomed to them." Among his favorite topics were these: The Fatherly Character of God, His Goodness and Mercy, The Infinite Love of Christ, The Efficacy of His Atoning Sacrifice. Because of the criticisms on his book Livingstone deemed it wise to sever his connection with the Society, though he had never had any misunderstanding with the Directors. He felt confident that, if the Lord wished him to prosecute this work, he would open the way and provide the means.

While at home he was called upon to address all kinds of bodies. The demands upon his time and strength were numerous and urgent. He got very tired of public speaking. His heart was in Africa and he longed to return. Perhaps the most delightful and fruitful episode in his furlough was his visit to Cambridge University. One of the professors said that he had been present in the senate house on exciting occasions; he had heard the greetings given the military heroes in the days of Napoleon; he had been present when the husband of the young queen was installed as chancellor of the university; but on none of these occasions were the gratulations more honest and true-

hearted than those which were offered Dr. Livingstone. To the young men he said, "If you knew the satisfaction of performing such a duty, as well as the gratitude to God which the missionary must always feel, in being chosen for so noble, so sacred a calling, you would have no hesitation in accepting it." He said, "People talk of the sacrifices I have made in spending so much of life in Africa." He felt he was simply paying back a small part of what he owed to God. To his thought this was no sacrifice; it was a privilege rather. Anxiety, sickness, suffering and danger were nothing when compared with the glory to be revealed in us. "I never made a sacrifice." He added, "I beg to direct your attention to Africa. I know that in a few years I shall be cut off in that country, which is now open; do not let it be shut again! I go back to Africa to try to make an open path for commerce and Christianity; do you carry on the work I have begun. I leave it with you." He was told that he had lighted a candle in Cambridge that should never, never be put out. The Universities' Mission was one of the results of Livingstone's visits to Cambridge and Oxford. Before his return he had an interview with the queen. He told her that when he went back he could tell the natives he had seen his chief. The queen was amused to learn that the natives estimated her wealth by the number of cows she possessed.

Livingstone's second term of service in Africa was spent under government auspices. He was the chief officer of an exploring expedition. A number of able men accompanied him. He was provided with a steamboat to be used on the rivers and lakes. He was instructed to take what he needed; the government would pay all bills. He explored the Zambesi, the Shire and the Rovuma, and discovered Lake Shirwa and Lake Nyassa. He ascertained the nature of the soil of that part of the continent and its suitability for colonization. All the while he was doing what he could for missions. He paid the salary of John Moffat among the Makololo. He assisted Bishop McKenzie and his associates in beginning their work. When the Bishop died he begged the friends at home not to be discouraged. He said, "I shall not swerve a hair-breadth from my work while life is spared, and I trust the supporters of the mission may not shrink back from all that they have set their hearts to."

### WHAT OUR READERS SAY.

The Christian Century has a multitude of friends, with whom appreciation is not a lost art. We want the casual reader to know how they prize it. Here are a few of many warm words:

Not Afraid of the Light.

"The last issue of The Christian Century was so ideal I felt I could not refrain from saying 'I thank you.' In more ways than one the pages are a constant help to me, not the least of which is that the paper is not afraid of the light."—Anna D. Bradley.

Fearless and Honest.

"I must say the Century's editorials are fearless and honest. They hew right to the line."—E. V. Benedict.



## Religious Education in State Universities

W. M. Forrest

A previous paper brought us to the question, What is to be done for the moral and religious welfare of students in our public institutions of learning?

First, let us realize that no panacea for the case is discoverable. We shall then be the more content to use the various helps that are available.

Not the least important of those helps is the careful training of children in the home before they are sent to any university. There is some excuse for the lack of a direct, persistent, personal inculcation of morality and religion in universities; there is no excuse for such lack in the home. Yet many young people are sent out from homes that have no vital religion in them. Many parents have done little by precept or example, to fix habits of sterling integrity in their children. As they send them off to college their ambition for them rises scarcely higher than the hope that they will preserve such a degree of temperance and honesty and general decency, as to save themselves from open disgrace. It is no wonder that some such students fall into evil ways, even in the atmosphere of a university that is much more wholesome than their homes. Parents may as well realize that the chances are against students who leave home with no genuine religion and little virile morality.

Another help is the influence of thoroughly Christian professors in the university. Church membership in such cases counts for little. If it is coupled with utter religious indifference, a nominal connection with the church is worse than a straightforward infidelity on the part of teachers. Mere orthodoxy of belief is of small account; the higher orthodoxy of character is what tells. An able instructor who is actively religious is worth more among a body of students than a dozen parsons. If such are not found in our state institutions it is the fault of the Christian people of the state.

No greater moral uplift could come to our universities than to have them adopt and extend the honor system. In such work the University of Virginia has been a pioneer. It is a standing disgrace to any university not to be under such a system. What hope is there of putting down graft in business and politics when the future leaders of our people are practicing petty theft and dishonesty daily in many institutions of higher learning? The time is surely at hand for honest students and professors to unite in every college to put down cheating in recitations and examinations, professionalism and trickery in athletics, and the practice of answering the roll call, and then slipping out during the lecture. Every such thing should be made as impossible in a university as piracy is in the civilized world. Yet not even the leading institutions have dared attempt such an extension of the honor system.

The critical study of sacred literature and history, is not necessarily religious teaching, and much less religious education—a point worth keeping in mind when considering the value of theological annexes. Yet such instruction has its religious value. The State University has no valid reason for omitting it. In its departments of history, literature, ethics, philosophy, comparative religion, Semetics and Hellenistic Greek, a university simply

must reckon with the Bible and Christian religion, morals and thought. In such respects state institutions are not behind others.

An important factor in the religious teaching of students is the college-town church. Where town and gown are not geographically or otherwise separated, it is best to leave church work to the regular churches, as is the case at the University of Michigan. Where the university is rather out of reach of the town the friends of religion should provide a chapel and regular preaching, as is done at the University of Virginia. Usually the church is fully alive to its responsibilities and opportunities in this matter.

Affiliated theological schools are not valueless, though of less importance than some other agencies. At the universities of California, Oregon, North Dakota, Missouri and Toronto, the experiment is being tried, and will be elsewhere, by several denominations. To have any general value for the student body, the schools should give non-professional courses on the Bible and the like, and the universities should let such work count towards degrees. Thus many students might be reached with systematic Bible teaching.

What about Bible chairs? They differ from theological schools in being denominational and non-professional in their teaching. The first one was established twelve years ago. Since then three others have been opened at as many leading state universities. They have the honor of being the forerunners of all theological schools affiliated with state institutions in this country. They have, in every case, been welcomed and encouraged by the universities at the time of their establishment. They have faithfully tried to aid the students, and have helped remove the accusation that the universities are godless.

But what have they been able to accomplish? The oldest and largest of them reports that 2,000 students have enrolled for its instruction in twelve years. The figure may seem encouraging, but is not so upon analysis. During those twelve years about 40,000 students have been enrolled in the university. Of the 2,000 who entered Bible Chair classes, certainly not more than two-thirds attended the lectures. The courses attended were not more than from six to twenty weeks in length. No course had more than one hour's lecture per week. Beyond listening to the lectures, few students did any work in connection with the course. Now, when all allowance is made for far-reaching effects wrought in individual cases through the efforts of the instructor, no sober judgment of such work could pronounce it systematic instruction of university grade. Nor could any one believe that it had been able to do more than touch the outermost fringes of the problem of religious education in the university. And results elsewhere have not been materially different.

What has been the trouble? Simply that the work has received no recognition from the universities. It has been obliged to content itself with such scraps of the students' time as no other study or college duty claimed. Students who would gladly

have done systematic Bible work have been prevented because the university would give no credit for it, and they must do their prescribed work for their degrees in a given time. Under such adverse conditions, no teaching upon any subject whatever could be successfully prosecuted. Yet it seems that any university might satisfy itself as to the unsectarian and scholarly character of the teaching, and then allow students credit towards their degrees for work done in Bible Chair classes. It would be no more than they do when they credit a man with certain work done in church colleges. Pending such an adjustment, Bible Chairs established in the neighborhood of universities must remain uncertain factors in religious education.

A related work is that of the denominational Students' Guild. By it, different churches try to look to the social and religious life of the students of their denomination. The guild house may be a dormitory for some such students. Its director may conduct Bible classes. Thus effective work may be done. But in these days of growing desire for Christian union, it seems retrogressive for denominations to try to segregate their students who are in state institutions, and to look to their religious and social needs apart from the general student body. It would seem justifiable only in the absence of a more excellent way.

Though it appears that conferences to consider the subject of religious education do not always appreciate it, there is yet another force at work in our universities. It extends its influence to practically every college of importance in this country, and in many others. At its head are men whose names are known, and whose power is felt to the ends of the earth. However individual members may fall short of the ideal, the organization stands for honest class work, and clean athletics; for daily devotional Bible study, and a life of prayer; for manly Christianity for the individual, and organized Christian work for his fellows. It is undenominational; it is a work of the students, by the students, for the students. No other single organization enrolls so many students in Bible classes, attracts so many to religious services, draws so many into the ministry and missions, leads so many to Christ, saves so many from the temptations of student life. That organization is the Students' Young Men's Christian Association, or, with obvious modifications of the above statement, the Young Woman's Christian Association.

It is at least worthy of consideration whether it would not be wisest to turn over to the Y. M. C. A. all organized work for students within universities. If the friends of religion and education would supply the necessary funds, now often spent to little purpose in denominational efforts, the organization could provide workers for every phase of the work. Without suspicion of sectarian motives they could give systematic Bible teaching that the universities would recognize. For the general religious oversight of students they could furnish fit men in any number needed. Christian club houses and dormitories could be built where there is a demand for them, and would tend to

(Continued on page 100)



## What is True Refinement?

Hugh A. Orchard

The crying need of the day is refinement. There is too much of "every man for himself." This contagion of egoism has spread around and over the home of civilization, and wherever it increases, true culture decreases.

We of the United States of America have set a new pace for the world, and, by the aid of our varied mechanical devices, have surpassed what once was claimed only by the old alchemists.

We have measurably succeeded in reproducing the human voice; Professor Loeb, visiting on these shores, has, by injecting a salt solution made a dead heart beat, and the discussion about the Elixir of Life is at once revived. Our beauty doctors are enjoying large business in the social centers; but, as yet, we have heard of no artificial smiles for sale.

Some Edison or Marconi may next startle the world by announcing the invention of an instrument for the recovery of lost opportunities, and regaining squandered fortunes; and some Pasteur may yet proclaim the discovery that sin springs from a microbe, and advertise in our magazines a medicine for the cure of unrighteousness in all forms. "Your character restored in thirty days or money cheerfully refunded."

Within six months from such announcement there would spring up numerous Professors of righteousness "bottled or in tablets." "Dr. So and So, of the School of Simon Peter, in Paris, has decided to locate in your midst. While the Doctor is familiar with every form of bacilli known to produce evil, he will make a specialty of blasphemy and high treason. Send for booklet on Municipal Evils. When writing state whether sufferer is policeman, city attorney, mayor or alderman."

Our legitimate business enterprise has eclipsed the wildest dreams of the ancient Phoenicians; and Florence, in her palmiest days, would have beheld our "ready-to-wear" arts with open-eyed wonder.

But, along with these, there has sprung up a mean and dwarfish fungi, a flagrant and palpable fraud, that is stamped all over with the marks of cheapness, and proclaims, in a foolish frenzy: "A dollar is God; and God is a dollar. There is no other God but a dollar."

I can see no marked difference between the rich and the poor as to their devotions at the shrine of Mammon.

It is here that the educator needs to bend his utmost energies; and press and pulpit strive to correct man's false ideas as to the value of things. The rich man has borne the brunt long enough; the poor man who loves money may have some trouble with the needle's eye himself.

The value of anything may be determined by ascertaining the uses to which it may be put. A search extending through centuries has discovered nothing entirely valueless. Every atom of matter and every wave of force, from the radiations of a penny light to centrifugal gravity that balances the sun, is here to fill out the complement of man's needs; and God himself at last opened heaven and came down to live with us, clothed in the flesh of mortals, that man, His creature, might not dash himself to death in the dark, but turn to Him and live.

When we speak of the need of refinement, we mean that poise of heart and mind that spurns all that is mean and low and vicious; that recognizes human and Divine rights, and yearns and labors for Truth and Beauty.

With all due respect for a proper etiquette, refinement does not consist simply of a knowledge of how to properly introduce a spoon into the mouth at table; or whether it is good form to fold one's napkin at a friend's dinner; or what are of a circle one's head should describe in bowing to a lady acquaintance.

Refinement might be defined as the grasp one has of life. Its degrees range from the Hottentot savage to the purest type of Christian. The response of one's nature to the vexatious problems of the day might serve as its gauge; and the hopes and aspirations might indicate its depth. Refinement, indeed, is that character of life freest from dross and cheat; that nearest approach to purity and proper utility—the wisest and broadest true brotherhood.

Apparently, therefore, God's idea of refinement is Christianity. Not the low grade schism, seeking its own advancement that it may boast of numbers, wealth and show; but that world-including love of souls, because of their nature and possibilities; the eye single to the glory of the Father, the heart beating a glad response to His call, and the hands ready to do the work.

Thus Christian refinement might be represented as the end sought in the labors of Christ among men. It is hardly necessary to state that he who attains it in God's grace, need have no fear of harm, here or hereafter, in any world where organized government exists.

The chief mistake of man lies in his persistence in the unfounded hope of reaping the harvest without having first sown the seed. The foolish wish of the conspirators, that they might come by Caesar's spirit and not kill Caesar, fitly illustrates this error. But God hath planted the richest treasure deapest, that no maudlin familiarity may defile it, and we must dig for gold and diamonds, and learning, and refinement and heaven!

In proportion as the heart of man has yielded to the Divine call, has he shown proper results. These already stand forth in strong vindication of the Wisdom that gave him dominion over the earth. Organized institutions of learning; appliances for public safety; eleemosynary institutions for dependents; houses of correction for miscreants; halls of fame for heroes; happy homes, perfumed with the wholesomeness of conjugal, filial and parental devotion; bound volumes of wit, wisdom and poetry, long pent up in human lives, and last, yet always first, his devotion to the Church of the Living God, the Pillar and Ground of Truth and the Gate of Heaven, which, though hindered by human imperfections galore, shakes out the sweet incense of her love, her worship, her hymns of praise, her prayers and benedictions and gives us constant joy; the "body of our Lord," that, lingering in the very lap of a sin-cursed world, searches out the greatest deeps of life and

alone answers the questions the great soul asks in the faith of a little child; these things indicate a depth of life, a refinement, yet unfathomed, and prophesy a climax "over yonder" that shall make our present sensuous joys look like so many sorrows; our most consecrated present work like play, and our highest present refinement as grotesque as the snake dance of the aborigines.

### TOWARD UNITY.

G. Wilton Lewis.

As I have been adopted and not born into this restoration movement, I am particularly sensitive to criticism of it, and especially from those of its ostensible adherents. An apparent wavering from plain teaching of the Holy Word to please the sentiment of the wise or self-sufficient, touches my heart and my zeal. As a soldier of the Union I spilled my blood for one country and one flag; so in later years I have contended for the faith once for all delivered to the saints, for which Paul exhorted and Christ prayed.

The adoption of foreign substance by the Jewish leaders, crowded out the law of God. The same expedient adopted by the church at Rome has crowded out the law of Christ. With this history before our eyes, why should we pit the spirit against the letter of the Word; are they not both to be followed? When Jesus says: "The words that I speak unto you, they are spirit and they are life," are not both of equal importance?

"For Jesus knew from the beginning who they were that believed not." He also knows now, those who will not believe; and hence it becomes us to preach the Word, whether men hear or forbear.

"Speak the truth in love." "Thy word is Truth." Our controversy or contention for the truth which is plainly stated in the New Testament, ought to find us a unit.

I believe, and have treasured up the conclusion formed by a prominent Baptist brother as quoted in Bro. Wright's excellent letter of the 28th ult.: "Beyond all question, the plea and practice of the Disciples of Christ have modified the theological views and practices of all other religious bodies in America." For years I have held this same view, and have witnessed this tendency in various churches visited. There are some simple but potent examples we might adopt, one of which is the name of the church; e. g., "Walnut Ave. Church" vs. the "First Church of Christ"; the "Twenty-seventh St. Church" and not "The Twenty-seventh St. Christian Church." Of course, if there are more churches on the same street let the location be more clearly stated. As all are intended to be Churches of Christ and all members Christians, this concession on our part would win the confidence of true believers, drawing us all nearer to one another.

Then if the scripture is sincerely followed as to officers or servants of the church under Jesus' instruction as to grade much could be achieved (Mark 9: 34-35). The exalting of the man and giving him the glory and honor is not conformable to Jesus' instruction (Matt. 5: 16). Can and will we restore this also?

Boston, Mass.

## Persuasion and Controversy

Robert Graham Frank

Under the above caption, Mr. Brander Matthews contributes a significant article to the Outlook of January 13, 1906. For keenness of analysis I have read nothing that surpasses this article. While the author makes no application of his principles to religious questions, yet these principles are so clearly stated and so timely in our present discussions of the questions of church federation, that it has occurred to me that many readers of the Century will be interested in reading the gist of Mr. Matthews' article. In the excerpts that follow, I have attempted a fair condensation of the salient points of the original paper. Wherever access can be had to the Outlook, I advise a careful reading of the entire article. It is a contribution of real merit.

"Only those who have taken active part in urging an improvement or in assaulting an evil, ever realize how difficult it is to awaken the attention of the general public in behalf of any particular cause. The human units who make up the general public know little or nothing about any one topic. They have each of them their own traditions, their own prejudices, their own proportion of conservatism, their own distrust of innovations. They have a strong desire to let well enough alone, and to keep to the good old ways. They are all of them engaged in minding their own business, and they are loth to lend an ear to any one who asks them to listen to argument or even to evidence.

"Yet it is these human units who are to be made to listen, who are to be won over, who are to be awakened from careless inattention and aroused to active interest. Whoever applies himself to this labor of love must possess his soul in patience, and curb his temper with firmness.

"It is not really argument which is effective, it is information. If once you can induce the public to believe that here is something that they ought to know about, if once you can get them to turn aside from their work long enough to take in a plain statement of fact, then the rest is easy. In this first approach nothing is more important than an unassuming manner. If you want to win the public to listen, you must be firm, of course, but you must not be condescending, for there is nothing that human nature resents more quickly than being addressed in words of one syllable, as though it was infantile in understanding. As you must not assume superiority, so you must avoid the domineering tone and the aggressive attitude which only too many reformers are prone to adopt. As the late Sir Leslie Stephen pointed out, 'the arrogance of Ruskin's language is one of the awkward consequences of being an inspired prophet,' since 'it is implied in your very position that your opponents are without an essential mental faculty.' Over-emphasis always excites antagonism in the average man.

"There are all sorts and conditions of men, and they cannot all be converted by the same arguments. But, however emotional the speaker, however lofty his standard, however assured he may be as to the moral necessity of the step he is advocating, he will fail to reach the hearts and to touch the minds of his hearers un-

less he is ever honest with himself and unless he is absolutely fair to his opponents. If he descends to personalities, he may amuse his audience, but he is far less likely to bring them over to his side. Indeed, the sincere advocate of a cause will often accomplish most by resolutely refusing to acknowledge the existence of his opponents as persons. In stating his own case he will meet their arguments fairly, refuting them as best he can; but it will be arguments that he will attack, and never the persons who have put forth the arguments. Especially will he refrain from misjudging the good faith of those who urge these opposing arguments; for, by the very fact that he has been willing to enter on a debate with them, he has placed himself on the same plane, and whatsoever debases them lowers him also. Any man seeking to persuade will do well to refrain from controversy. It was Dr. Holmes who drew attention to what he wittily called 'the hydrostatic paradox of controversy,' pointing out that 'controversy equalizes fools and wise men, and the fools know it.'

"In attacking an established abuse, the ardent advocate of improvement will find himself confronted by opponents belonging to several different classes. First of all, there are those who are conservative by nature and who are moved to defend the established order of things simply because it is the established order, and because they dread and detest innovation of any kind; and these can often be won over by showing that the proposed change is not really an innovation, but rather a return to the practice of the fathers and to the usage of the good old days. Second, there are those whose good faith is beyond question, but whose temperament leads them to defend the existing situation in spite of its defects; and these are the men whose opposition is most difficult to overcome, because they are honorable adversaries, possessed of the best intentions. They must ever be faced firmly but courteously; and their arguments must be met squarely. It was of opponents of this type that Gladstone was thinking when he said that 'the one lesson life has taught me is that where there is known to be a common object, the pursuit of truth, there should be a studious desire to interpret the adversary in the best sense his words will fairly bear.'

"And then there is a third class, of those who are personally profiting by the abuse which you are attacking; and it is from these that you may expect the bitterest fight and the most unscrupulous. They will never hesitate to resort to the meanest of personalities and to the imputing of the lowest of motives. They will seize any weapon that comes handy; and they will never hesitate to strike below the belt. This is an unsavory opposition, which must be anticipated; as the 'Autocrat of the Breakfast-Table' declared, with his pithy shrewdness, 'you never need think you can turn over any old falsehood without a terrible squirming and scattering of the horrid little population that dwells under it.' But although the defense of an abuse by the men of this type, who are touched in their

pocket, will always be venomous and protracted, it is likely also to be so violent and so hysteric and so offensive as to repel the sympathy of the disinterested on-lookers in whose hands the final decision lies.

"Above all else must the advocate of a new cause and the assailant of an old abuse respect the opinions of those he is striving to convert. He must ever bear in mind that the average man, the unit which is multiplied into the general public, means to do right—that the average man is ever ready honestly to echo the fine phrase of Marcus Aurelius: 'If any one is able to convince me and show that I do not think or act right, I will gladly change. For I seek the truth, by which no man was ever injured. But he is injured who abides in his error and ignorance.'

"There was common sense in the saying of Truthful James, in his metrical minutes of the meeting of the 'Society upon the Stanislaw,' when he declared that

"'I hold it is not decent for a scientific gent  
To say another is an ass—at least, to all intent;  
Nor should the individual who happens to be meant  
Reply by heaving rocks at him, to any great extent.'"

If in all our controversies we should seek truth rather than nicety, and be ever mindful of the Apostolic injunction, "be courteous," we should be better servants of the cause of Christ.

### CHRISTIANITY ALIVE.

The idea that Christianity is an unchangeable deposit of doctrine was early accepted, and began to appear even within the New Testament. But instead Christianity was a living and growing power, with a method of its own. It was a body of truth, a body of reality, to be apprehended and experienced; and it was vital truth, or vital reality, cast forth alive into the fertile field of life. Just for the reason that it was truth and unchangeable, or reality eternal, it was suggestive in an infinite variety of ways. The one thing certain was that the gift of Christ would take an endless variety of forms. The multiplication table has but one. Large spiritual truth put into life cannot be kept uniform. So the testimony of Jesus concerning God and men made absolutely certain a long and changing course of Christian theology. Nothing else so rich in life and promise of enlargement was ever cast forth into the world as the gift of Christ, and nothing is more certain than that theology, receiving so germinant and growing a force, must follow it through form after form, always the same at heart, but varying with the nature and the needs of successive ages.

WM. NEWTON CLARKE.

"I am ready to enter the field as evangelist at large," writes S. R. Maxwell, 1315 Laurel Place, St. Louis, Mo. The churches will not let so good a man remain idle.

## CHRISTIAN CENTURY PULPIT

Sermon preached in the Christian Temple, Baltimore, Md., on October 18th, by the pastor, Peter Ainslie, now in his fifteenth year with this splendid congregation.



Speaking on the subject, "Jesus Christ, the Disturber of Society," Bro. Ainslie took for his text, Matt. 10:34, "I come not to send peace."

When Jesus Christ came to this world he found religion a form; he lived and left it a passion. Other religions may sit by monuments and sepulchers, staring into the past, but Christianity, clothing mankind in the garments of practical goodness, looks forward and hastens to the suffering and needy, "not those that need you, but those that need you most." It is not a system of doctrine; it is a life—"the life of God in the soul of man." I am not separated from my brother because he believes differently, but because he lives differently. After all, viewpoints and methods separate us more than doctrines. "The kingdom of God is righteousness and peace and joy in the Holy Spirit."

A healthy body throws off the germs of disease, disturbing the destruction of the body; the sunlight drives away the heavy darkness of night, disturbing its quiet; the righteous laws disturb the lawless; the appearance of the white light from the peerless life of Jesus Christ during the days of the Caesars, has disturbed society for nearly two thousand years. The unrest in the industrial, political and religious affairs of all the earth, is the result of the wrongs in all these fields coming to trial before the judgment seat of Christ.

You have seen that great globe of fire lifting itself above the horizon as noiselessly as thought enters the mind. We call it the sunrise, and at once the skies begin to ransack their wardrobes for another day's parade. All darkness falls back and the sun with uplifted lance ushers in the morning. Dewdrops are changed into diamonds until the rough fields and fragrant gardens sparkle. The gold of the sun gives strength to the fibre of forest trees, waving grain and meadow grasses. The world is filled with beauty and the soul of man with hope. But when the sun drove back darkness over the western hills, he disturbed the owl and the bat in their nightly rounds, the weasel in the hen-house, the dog in the sheep fold, the night-worm on the stalk of the tender plant, the burglar at the lock and all those beasts and sinners who do their deeds under cover of night.

When Jesus Christ came into this world he brought a hand of help, a heart of sympathy and a life of love, and disturbed the opposite of all these. The diseased of earth were laid at his feet, the palsied, leprous, blind, deaf and the dead. He touched them and roseate flesh came upon the diseased and the dead came into life like flower-buds bursting the calyx after a summer shower. To the dishonest, revengeful, adulterous, he said: "Thy sins are forgiven thee; go, sin no more." He was wreathing garlands of immortal hope and laying them upon the tired brows; he was weaving garments of love to cover the deformity of the human race, and going about everywhere starting the vestal fires upon the altars of the human heart—all this without the permission of priests and prelates. Ecclesiastical circles were disturbed because his righteousness revealed their wickedness and a tired-hearted people were leaving Caiaphas and Annas for the despised Nazarene. This light must be put out; they lay their plans and before many days have passed, the flash of the Roman helmet is seen over the Gethsemane hill top and Jesus is arrested, tried, condemned and crucified. That was Friday and early on the first day of the week, he awoke from the dead, snatched up the keys of death, unlocked the door, walked out of the tomb, hung the keys at his girdle and began to live again. He now came to men with a new message: "As the Father hath sent me, even so send I you." But sent for what? Sent to live, to shine, to light up the world until it shall be impossible for men to do wrong and, having done wrong, impossible to find a hiding place upon the face of the earth. Jesus Christ in humanity is the most disturbing force in society today. Invincible, immovable, unconditional and unconquerable, his life is a demand for the exaltation of justice, righteousness and love. Every act in his life was

"The unambiguous footsteps of a God  
Who gives its lustre to the insect's wing  
And wheels his chariot on the rolling worlds."

His voice is unwelcomed in a world of greed, pride, hypocrisy and irreligion. Capital and labor, politicians and religionists are objecting to his terms. They want a compromise—a half-devil and a semi-god. Jesus demands brotherhood. The man at the desk and the man at the anvil are kin. The burden upon the shoulders of one calls for help from the arms of the other. "Bear ye one another's burdens" rings around the world, but few ears catch the sound. Socialism will not solve it, arbitration cannot do it. Courts do not decide cases. Jesus Christ is the only solution. Men must meet men with open hands and open hearts—not with themselves alone, but with a full recognition of the blessed presence of the Christ who died to save them. Listen to Him who spake as never man spake. Then "The war drum throbs no longer, and the battle flags are furled

In the parliament of man, the federation of the world."

Great tasks lie before us and were the battle ours alone, we could not do it, but Christ commands our strength and supplies that which is lacking. We must look for service above results. More than seven hundred years before Jesus was born, Isaiah said of him: "He will not fail nor be discouraged till he hath set justice in the earth." This world's inequalities, this world's sins, this world's society, this world's commercialism, this world's greed for money, furnishes an opportunity for the saints of God to be disturbing factors for righteousness. Holy living never counted for so much as today, because the form of religion without the power was never so common as today. For centuries the forces of darkness and the forces of light have been waging a hot contest and, because of universal wickedness, some may despair, but he who recognizes the leadership of Jesus Christ comes to understand the issue and hope lights up the horizon. He who does his part the best he can does not fail. He serves, he suffers, he bears and he will be crowned.

"Endure hardship" is the call. Stand your ground. Discount worldly results and multiply divine approval. Do not ask, "Is this course costly?" nor "Is this course popular?" Do not care for either of these, but ask "Is this course right?" Stand by what an educated conscience has affirmed is right. You may thus have been called to serve in some unobserved corner of this great world where no eye of sympathy can see your trials save the calm eye of God, but hold to your task. You may wear out in standing there, like the old ax at the wood pile. It has been used by a hundred hands, it has chopped ten thousand sticks of wood, the edge is all worn off and it is now thrown aside as worthless, but that old cast-off ax is a lesson. It has performed its task. It served. It did not fail. Yonder is a poor sad-hearted woman struggling alone amid financial cares and domestic sorrows. She is fighting the battle without a word of encouragement from those around her. Her worldly household mocks her religion and she loses friends because of her increasing poverty which is due to her rejection of ill-gotten money. Every day she is dropping out of notice, but she practices patience and holds in her soul the calmness of heaven. The frivolity of her home is disturbed by her holy living and even the profanity in the dining room is checked for she persists in offering thanks at the meals. That life of service is not in vain.

"Speak, history! who are life victors,  
Unfold thy long annals and say,  
Are they those whom the world called the victors,  
Who won the success of a day?  
The martyrs or Nero? The Spartans  
Who fell at Thermopylae's Tryst,  
Or the Persians and Xerxes? His Judges or Socrates?  
Pilate or Christ?"

The streets of the New Jerusalem will not be clean until each sweeps before his own door in this dirty world. Jesus lived a clean life and his life is a living rebuke to all uncleanness, unkindness and unholiness. His truth must live. It may be side-tracked for a time. Even the church may hide it, for the forms



these in abundance and, if as much time were spent in developing on spiritual lines, as in now spent along social lines, we might selfishness and bovine contentment," but you cannot let the blood out of the veins of truth nor can you bury it behind the doors of sealed sepulchers. If this man does not furnish a channel for the divine stream of life and love to a lost race, God will select another. He trained the Jew for two thousand years to present through him the Christ to the world and then turned to the Gentiles and made them the message-bearers throughout the earth. If the Anglo-Saxon does not profit more by his blessings, God may turn to the Mongolian, for his gospel must be witnessed throughout the earth. The time is short. It is like a snail furled. If Paul could use that figure nearly two thousand years ago, how much more forcibly does it come to us now? Christ's demands are a disturbing factor in the church. Selfishness and mammon-worship there are breeding an inevitable retribution. "The vultures that scent decay from afar may be seen already like black specks on the horizon and soon they will be filling the sky with the rustling of their congregated wings." The church must seek more freely the lost. Christ sought those that needed him; we too often seek those who can help us. Christ told Peter that self-protection on narrow lines is self-destruction, but we have not learned the lesson. The church today is not needing money, nor education, nor culture. She has all

be able to get a right understanding of the principles of Jesus, so as to be caught by his holy passion for service and come into the actual experience of weanedness from the world. A sense of our mission is the need in our every-day living. Ships, houses and men are not made for calm hours, sunny seas and freedom of Godliness are filling her sacred precincts with "an awful from trial, but to stand storms, tempests, and temptations. Our passion must be to be as transparent as crystal, as active as fire, and as enduring as the hearts of martyrs. To live in the face of adversity; to make our lives the windows through which heaven's light shall stream—that is serving.

Nearly two thousand years ago, a small craft was tossed upon the blue waters of Galilee. In the lightning flashes of midnight, the waves were showing their white teeth like enraged lions, and roaring like a great menagerie turned loose, when walking up over the moving hill tops came a white form who said, "Be not afraid, it is I." And there was a calm. Out in this world, the waves of temptation, adversity and sorrow are beating against our hearts and that same blessed personality walks upon the waves and speaks with that same commanding voice. Do you see him through the dark? Do you hear his voice? Jesus Christ is the same yesterday and today, yea and forever.

Christian Temple, Baltimore.

## QUIET HOUR COUNSEL.

### The Larger Salvation.

Salvation is both an end and a beginning. It is the end of a certain course of habit of life, and the beginning of another. It is the end of spiritual torpor, the beginning of spiritual life. Bible writers use some striking words and phrases in describing it: "born again," "quickened," "passed out of death into life," "risen together with Christ." These words and the whole tenor of scripture teaching, together with some deep experiences and thrilling visions, intimate that salvation is a far larger transaction than we are accustomed to think.

The deliverance of a soul from the bondage of sin is an event of such transcendent importance that it is no wonder we have allowed our thinking to revolve around it, as if it were the center of the gospel system. Forgiveness is indeed the fundamental blessing. But while first principles are important, they remain but first principles. We have been occupied with the significance of and effect of Christ's death; we have been bowing before the crucifix. Now we need to hear someone saying,—"Fling away your crucifixes! It is Eastern morning in theology!" We are "saved by His life."

Salvation, as it has been truly said, is "not only the beginning of the new life, but also the completion; not simply justification, acquittal through faith, re-adjustment of our relations to God, but also sanctification, being made holy. So that saving the lost means not simply passing out of death into life, but also the unfolding and perfecting of that life." We must go on unto perfection. The joys of forgiveness are genuine and unutterable; but sweet as they are, they are only the prelude to joys far more abundant.

Salvation includes the unfolding and perfecting of the life. We have begun the day; let the hours succeed merrily; let the ascending sun carry warmth and color and fiery beauty every whither. In a word, let the day fulfill itself. Or to change the figure, the seed has germinated. Now we look for growth. That tender, green blade, lifting its slender column into the sunshine,—that is not all. Neither according to nature nor the teachings of Jesus is it all. That is first, to be sure, "first the blade, then the ear, then the full corn in the ear." There is in that green column the potency and possibility of a harvest, yellow and rich. Today's sowing means tomorrow's sheaves and shoutings.

What is the law which governs here? "Give and it shall be given unto you." What seems more wasteful than the process of sowing? It is apparently throwing away the spoil of weary labor. The seed is scattered and buried, seemingly to profit no one. The heart of the dying seed aches with the pangs of dissolution, but we know that within it is the budding germ of a harvest, and its cry of pain becomes the lyric song of resurrection. And what shall the harvest be? "He that soweth bountifully shall reap also bountifully." According as you sow. The niggard farmer never prospers. Nature answers in kind. Sow profusely, tears and prayers and aspirations, and reap the rich, ripe fruit of the Spirit.

The same law is seen in the courage and liberality of the student bending over his books. If he gives himself to his task in generous measure, abundant and unstinted, he reaps the rewards of scholarship. Inventors, investors,

explorers, philanthropists, toilers everywhere, reap as they sow. If Livingstone had threaded African jungles with caution and reserve, taking excellent care of himself, the light would not have followed in his footsteps. His heart would not today be resting in Westminster Abbey. But he sowed bountifully, and hence he reaps a fragrant immortality.

In utter abandon, give yourself to Christ. You need not hesitate, you need not fear. He has been receiving the willing homage of millions for ages, and He has never yet disappointed a single soul. Cast away all that is narrow and selfish and defiling. Fling wide the door of your heart. Crown Him Lord of all, else He will not be Lord at all! and then give your time and your energies and your talents to His service, to perfecting obedience, "give the cup of cold water, and thou shalt have rivers of water of life; share thy crust and thy cloak and thou shalt have banquet and robe and house of many mansions."

The return is sure; it is, however, measured. Bountiful sowing, bountiful reaping; but he that soweth sparingly shall reap also sparingly. Nature is not mean; the soil is not thin and poor; the farmer is mean. He does not sow bountifully. The soul that gives itself to Christ, that gives all, withholding nothing, will come to riches of grace undreamed, unimagined by the timid, reluctant, half-hearted disciple.

The larger salvation is that for which we all hunger, though we know it not. It is the sprouted seed, and all the luxury and beauty of growth between that and the golden sheaf. It is the young eaglet breaking the shell, and the unfolding of wing and eye and talon, till from craggy crevice he plunges into the depths, or circles above the rugged peak and disappears in the wastes of the upper deep. It is the newborn soul, and all the discipline, growth and enlargement of powers that can find room between the new birth and the gates of pearl.

"Tis weary watching, wave by wave,  
And yet the tide heaves onward.  
We build like corals, grave by grave,  
Yet pave a path that's sunward."

### THE REAL BIBLE.

The scriptures are now being differentiated, so to speak, into their various layers of spiritual value and power. The criticism that is so distrusted is preparing for the hands of theology the real book, with the eternal light on its highest parts. When the passing and the permanent, the old and the new, the non-Christian and the Christian, have been well distinguished, theology will have the unmixed divine for its material. At that time the topics in the theological system will be less numerous, and we shall cover the field by smaller books than our fathers used to write, not because we know less of God, but because we know more, and what we know is more concentrated in eternal reality.

—CLARKE.

### WROUGHT INTO GOLD.

I saw a smile—to a poor man 'twas given,  
And he was old.

The sun broke forth; I saw that smile in heaven,

Wrought into gold.

Gold of such lustre never was vouchsafed to us;

It made the very light of day more luminous.

I saw a toiling woman sinking down,  
Footsore and cold.

A soft hand covered her; the humble gown,

Wrought into gold.

Grew straight imperishable, and will be shown

To smiling angels gathered round the judgment throne.

Wrought into gold! We that pass down life's hours

So carelessly.

Might make the dusty way a path of flowers,

If we would try.

The Christian who fails to put his religion into practice in this world will never see a better world.

Patience ill comports with idleness; it accompanies perseverance. to think at all.

Larger things are planned for the present year, and will materialize because of a united and harmonious membership. The beloved J. S. Lamar is now a member of this congregation, and at the annual meeting was made Pastor Emeritus by unanimous vote. He is physically disqualified for any active service, and this was a most excellent way for the church to honor such a faithful servant of our common Master. The present pastor is president of the State Missionary Board, and is putting time and energy into these larger things. During the year he has held three protracted meetings, giving his services gratis to two of them, and will do the same thing this year.



## A KNIGHT OF HERE AND NOW.

By Ella S. Watson.

The teacher had just got to the breathless part of the story when the school-house clock stood at three-twenty, and Ralph slipped from the room. He listened, though, for one more sentence as he buckled on his paper-bag in the entry.

"There be woful dangers in the wood," said the knight, and through the wood there be fourscore paths. One is the Path of Exact-Right. The stones are sharp, and the way is steep at the outset. The plain paths are many: Just-as-Good Road, What's-the-Harm Walk, Almost-Right Course, Everybody-Does-It Highway, and many more.

"But which shall I take?" asked the boy, impatiently. The knight smiled wistfully. "I may not tell you. Only this may I say: The thorns that tangle the Path of Exact-Right bear one white rose. If one go by that path, he may pluck the rose and wear it beneath his breastplate, and its perfume will give joy, and the joy will be most when the thorns tear most sorely."

"Zoo-o-o-h!" sounded the shrill traction car's whistle, and Ralph had to dash to the "stop" to catch the bundle of dailies as the conductor tossed it out.

That night Ralph's mother was resting after a hard day at the wash-tub but she was not too tired to see that Ralph was a little glum.

"Whatever's doing at school the last half an hour I miss, and that's always the nicest part of the day!"

Mrs. Breene laid a water-creased hand for an instant on the little walnut-stained fist. "Mamma's brave helper boy!" she said, tenderly.

She had never read many books, but from all language her mother-wisdom had unconsciously selected the only words that could overcome the boy's mood.

"Teacher was reading another of those Here-and-Now-Knight stories," and he told the story as far as he had heard it.

"It's so provoking not to know how it came out," he added, ruefully.

"The boy took the thorn path," said Ralph's mother.

"How d'you know? Did you ever read it?"

"No, but I know! He wouldn't mind thorns; he would want the white rose."

Ralph swung along the streets of the little country village, delivering his papers, and then stood on the corner to sell his extra copies.

"Papers! Pa-a-pers! C'lumbus evening papers!"

"Here, boy!"

Ralph darted across the street. Bigger people than he moved fast when Mr. Ferdinand Rochet spoke.

Mr. Ferdinand Rochet was the President of the new milk condenser concern.

It was fit and proper that every one show great deference to Mr. Ferdinand Rochet. More than that, the great rush at the factory was at morning and night, when the milk came in. If Ralph could get work there, as others did, just for those hours, he could earn money so mamma wouldn't have to take in washing, and he would not have to leave school, either. And mamma must give up washing; the doctor had told her so.

A fellow can think of a good many things while he is crossing a road.

"Give me a Scrambler," ordered the great man. "Give me all the Scramblers you have; and see here, boy, you can bring fifty copies down to the office every night till election."

Ralph's head whirled. Fifty copies! Earn as much extra in two nights as mother made by a whole day's washing! But—

"I'm sorry!" (Oh, could any one guess how sorry?) "I'm sorry, but I don't sell the Scrambler."

"No?" queried Mr. Rochet, in surprise. "Well, don't forget to order it sent tomorrow."

Ralph was usually speechless from bashfulness in the presence of grown-ups, and big people were bashful when Mr. Ferdinand Rochet fastened his keen eyes on them, but Ralph faced the sharp look without a quiver, and said, simply, "I don't sell the Scrambler, and I'm never going to."

As it was, he scurried back to his own corner and tried to look as if he didn't care, but he couldn't call papers while they stood there, Mr. Rochet and Dorothy.

They were waiting for the car. As usual, it was late. Mr. Rochet took out a memorandum book and began to figure. Dorothy slipped across to Ralph's corner.

"Why don't you carry the Scrambler?" she asked.

"It prints saloon advertisements, and it tells folks to vote for saloon people and, and"—he broke off miserably, remembering that her father had desired the paper.

"Papa says he'll get paper route started for Harley Griffith. He'll carry the Scrambler. Would that drive you out of business?"

Ralph nodded and turned his back. Dorothy understood. She had seen the tears coming.

Ralph mechanically counted out change to such buyers as asked for a paper, but his head reeled and his mind was in confusion. "If the paper has to be sold here, anyhow, I might as well do it as anybody. Harley don't need the money. I was going to get the washing machine and new clothes and wall paper—and the baby's picture taken; fear he'd die, and us not have any!"

A dozen times he half started to the

other corner to say he had changed his mind, but as many times he paused.

"All I could do wouldn't help temperance any," he argued. He was only a boy, but he knew something of the power of the saloon. His own father had lost his place because of his work for temperance, and in hunting through one city after another, forced at last to walk, the exposure brought on a fatal pneumonia.

"It's no use to fight the saloon; it's too big," he said. Then he clenched his fist and said, "My father died rather than give up, and I guess his boy won't be a quitter!"

The Clarion, the paper Ralph carried, had the following statements two days later: "Mr. F. N. Rochet, the Scrambler's candidate for Congress, has withdrawn from the race. He practically admits that he wasn't equal to the dirty work required by his backers."

But the announcement, startling as it was to political circles, made no impression on Ralph. What did reach his attention was a note from his teacher. "Dear Ralph," it read, "my uncle, Mr. Rochet, and Dorothy have been telling me something of you, and putting it with some things I know, I have drawn my own conclusions. My uncle is writing you a business proposition, which, I think, you will do well to accept. Never drop the white rose."

Ralph puzzled over it all, especially over the address: "To Leon Naughtfinch."

## A MATTER OF HEALTH

ROYAL



BAKING POWDER

Absolutely Pure

HAS NO SUBSTITUTE

A Cream of Tartar Powder, free from alum or phosphatic acid

ROYAL BAKING POWDER CO., NEW YORK.





# AT THE CHURCH.



## INTERNATIONAL LESSON SERIES

BIBLE SCHOOL.  
Lesson V, Feb. 4.

The Temptation of Jesus.—Mat. 4:1-11.  
At the threshold of his career, Jesus is tested by fiery temptations. Immediately following his baptism, and the divine call, he goes apart, and alone meets the adversary. It was perfectly natural that questions should arise. Was he, then, the Messiah? and what form should his ministry take? how should he redeem the nation? Might he not think of becoming a great industrial leader, or a mighty captain? Force must meet force; so he might have reasoned: therefore I will organize an army, and overthrow the legions of Rome. There is no difficulty in thinking of Jesus being tempted. He was free from sin, to be sure, but not from the possibility of sinning. His humanity was real, and we must think of him as "tempted in all points like as we are, yet without sin."

Neither should there be any trouble in conceiving how Satan came to him. As Dr. Boardman says, it may have been "in a guise hardly distinguishable from his own mental operations." Compare the temptations of Luther, of Francis of Assisi, of St. Anthony,—all intensely real, though wholly in the realm of mind. Indeed, think of your own temptations. As to the personality of Satan, there is ordinarily no difficulty with it in young minds. If the devil is a myth, who carries on his business? Prest. Henry Churchill King reminds us that "moral good and evil cannot possibly exist in the abstract, and that if they have any existence at all outside of God and human beings, they must exist in good and evil personalities of some kind. That there are such personalities, both good and evil, besides men, it seems entirely reasonable to believe."

Satan begins by suggesting a doubt. "If thou be the son of God." Had not Jesus heard the voice from heaven at his baptism? What further proof did he need? And yet are there not times when experiences the most vivid seem far away and unreal? Can it be that the son of God can suffer hunger? Why not settle the matter at once, by exercising that miraculous power which such a being must possess? Turn these stones into bread! This was an attack in an hour of weakness indeed. After the long fast, he was faint and weary, and doubtless felt that he was at the point of death. Wherein would it have been wrong to do as suggested? It is right to eat when hungry. Afterward Jesus was fed by the angels. But had he yielded, and exercised his divine power, a power which we have not, he would have put himself outside our humanity. His power of example would have been wholly lost. Obedience, faith, love, righteousness, are greater than food for a famishing body. Better die than sacrifice them, for it is in these man truly lives.

The unique feature in the second temptation is that Satan enforces it with a scripture quotation! The promise was correctly cited; the wrong would have been in expecting God to protect him while he was defying God's laws. To some minds, the argument is most specious. In Richard III. we have this method described:

"But then I sigh; and with a piece of scripture Tell them that God bids us do good for evil; And thus I clothe my naked villainy With odd odd ends stolen forth of Holy Writ, And seem a saint when most I play the devil."

The truth Satan presents is not the whole truth. Jesus refutes his sophistry at once by another quotation. It would have been a wanton misuse of divine power for the Saviour to accept such a challenge, and indulge in the merely spectacular.

Now in imagination the devil shows him the kingdoms of this world and all their glory. They might at once become his. He could be greater than Caesar or Alexander. If only he would worship Satan, the thing was done! What was this temptation, but the suggestion that temporal dominion might easily be his; that in exchange for the spiritual, to go forward

by tears and blood and martyrdom, slower than the process of the ages, he might at once, by heading an insurrection, become possessed of thrones and honors and splendors? If he would give up the foolish hope of converting, he might rule the world. Or, if he would go forth as a conqueror, and ruler, then perhaps the idea was that people would the more readily own him as redeemer! By this temptation Satan reveals himself. God alone shall be worshipped. The devil leaves him; and angels come and minister to him.

### SUGGESTIONS.

1. Christ's victory is ours.
2. Temptations sometimes come suddenly.
3. Or again, temptations rise upon us like malaria, and gradually weaken us.
4. Often "we are devil to ourselves." We get in the way of temptation.
5. Trials and temptations prove of what mettle we are. They strengthen us. They put iron into our blood.

"If only we strive to be pure and true.  
To each of us there will come an hour,  
When the tree of life shall burst into flower,  
And rain at our feet the glorious dower,  
Of something grander than ever we knew."

## THE PRAYER MEETING By SILAS JONES

The Church and the Outcasts.  
Topic, Feb. 7. Matt. 9:10-13:11:19; Luke 7:36-50; 15:1-2.

Our Lord was the friend of the outcasts. The church that is loyal to him will be conspicuous for its interest in the outcasts. It will endeavor to understand the outcast and to do for him what it believes the Lord would do for him if he were here. The Pharisee of our Lord's day was horrified when our Lord sat down to eat with publicans and sinners. In the mind of the Pharisee it was a sin to treat the outcast as men and women. He would not come in contact with them lest he should be defiled. The Pharisee could never win them from their evil ways. The self-righteous always fail in their efforts to save the world from sin. The world does not care to be saved by the man who stands afar off and shouts to it rules by which it may become respectable. Sinful people had confidence in Jesus because he came to them with his sympathy. I do not believe he told them he was sinless. They found that out by knowing him. I do not believe he spent much of his time telling them how wicked they were. They knew they were sinful and their sin became the more evident as they learned of him the beauty and the power of the righteous life. To the self-righteous he spoke severe words of rebuke. To the hopeless he spoke words of encouragement.

The attitude of the Pharisee is not the only wrong attitude that may be taken with reference to the outcast. Some people would have us regard the outcast as the only person worthy of respect. The church, in their opinion, is wrong and the state is wrong. There must be a transformation of values. The things we have been taught to reverence we must despise, and the things we have been taught to despise we must hold in high esteem. The real heroes are those who have been at war with decency. Now just because we have found out that injustice has been done to many whom society condemns it does not follow that we ought to go to the slums for our ideal men and women. Jesus gave due recognition to the good there was in the worst men he met, but he did not present them to his disciples as examples of righteous living. And they did not expect him to learn of them the principles of good conduct. They loved him on account of the fair treatment they received from him. They had confidence in him on account of his holy character and because he demanded that they should strive to be like him. They would not have accepted as their savior one like themselves. Nor will the outcast of today derive any benefit from those who would lower the standard of conduct of Christians.

The church must go to the outcasts. It must go to them in such a way that they

will have awakened in them a desire to come to the church. There is something wrong when the preacher is compelled to spend the greater part of his time trying to persuade people to come to the church. It is, of course, a part of the minister's work to seek out those who have no interest in the church and try to show them the good they may receive from the church. But the church ought to draw men. It must so minister to their needs, physical, mental, and spiritual that they will seek the church. The church ought to stand as a refuge for defeated and broken lives. When the prodigal comes to himself he ought to know the church of God has a welcome for him and that it is able to care for him spiritually, that in it he may find God. The spectacle of a church making frantic efforts to attract the attention of lost men and women is not encouraging. If it understood its mission it would now be attracting them. Its wisdom will be displayed, not in sensational antics to win the fools, but in helpful ministries that make it indispensable to the people about it. It will not for a moment forget that its chief business is to preach Christ as the saviour of all.

## CHRISTIAN ENDEAVOR By CHARLES BLANCHARD

New Work We May Do for "Christ and the Church."

Topic, Feb. 4. Luke 12:48; Gen. 12:1-3; Gal. 3:9.  
(Christian Endeavor Day—Consecration Service.)

"For unto whom much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." The reason, or one of the reasons why we should do better work and more work, new and ever enlarging, is found in this statement of the Master's. It is a simple recognition of fact, of right reason and right relationship. It holds in the common and in the uncommon affairs of life. And ever it is true that to whom men have committed much, of him they will require the more. "Riding a free horse to death" is an old and always popular amusement of the dear people—a way they have of showing their confidence and willingness to let the one to whom much has been committed carry the whole load! It's sort of human nature—not always creditable either, although an unconscious tribute to the fidelity of the one who is thus honored and neglected and often abused at the same time. It was thus Paul was honored and suffered, while the care of all the churches came upon him. For what is true in the ordinary affairs of life is equally true, only more so, in the work of the church. It holds, also, in the C. E. Society.

Much has been committed to the young people in our societies and churches. They have abounding physical life, unspoiled faith, undisappointed hopes, unshaken love, and the happy kind of ignorance that is bliss and often blessed! The resources of the Christian Endeavor societies are simply unlimited! There is nothing that young life in our churches cannot do, if they set themselves enthusiastically and enduringly to do the old things over again, and the new things waiting to be done, and wanting to be done, and which the young life in our churches can best do. Try it—it's easy when you get at it! But it's sometimes hard to keep at it—there's the rub!

Yes, it sometimes requires getting up and going out, by faith, not knowing whither, or what awaits. Thus Abram went out and God blessed him and made him a blessing. So must we go and do, and so may the blessing be ours! Thus Paul went up to Jerusalem, not knowing what should befall him, only that the Holy Spirit witnessed that bonds and imprisonment awaited him. But it was thus that he fought the good fight and finished his course, and kept the faith, and won the triumph of them that love His appearing—and the crown of life! And so it is evermore that "they which be of faith are blessed with faithful Abraham"; and with the faithful workers in the church and in the Sunday-school and Christian Endeavor societies in all the world.



## WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

No great harvests are ever reaped without great labor.

Hugh Wayt of North Fairfield, O., has accepted a call to the church at Barnesville.

T. L. Lowe of Athens, O., will assist the church at Springfield, O., in a meeting in February.

The first Sunday in February has been set for the dedication at Brazil, Ind. E. L. Day, minister.

R. S. Smedly has retired from the field. Anadarko, Oklahoma, is the church that secures him.

The Pacific Christian appears with new type dress, new heads, etc. Westerners must be progressive.

The church at Newark, O., had 143 additions during the year 1905 and raised for all purposes \$6,000.

The church at New Philadelphia, O., will remodel its church building in the near future at an expense of \$3,000.

Herbert Yeuell is assisting the church at Niles, O., in a meeting. There have been 43 additions the first two weeks.

The churches are already becoming deeply interested in the approaching March offering for worldwide missions.

F. G. Tyrrell lectured at Estherville, Jesup, Orange City and Corydon, Iowa, last week, in the entertainment courses.

The church at Greenford, O., just closed a two weeks' meeting with eleven additions. A. A. Doak of Kent did the preaching.

Dr. Willett delivered a course of lectures at Sedalia last week, and lectured in the lyceum course at Cynthiana, Ky., on the 22nd inst.

E. B. Cross, pastor at Humeston, Ia., called on us last week. The church will engage in a meeting Feb. 1st, with Joel Brown, as evangelist.

heroic service in the field, and let us at the same time multiply the number of faithful, efficient pastors who can prepare the soil for such great reaping.

"Am well pleased with my field. Had four additions at the opening on last Sunday."

J. K. Findley,

Fort Collins, Col.

P. A. Cave has resigned, after five years of fruitful toil with the Third church, Richmond, Va., to accept a call to Maysville, Ky., where he begins in March.

J. Will Walters, the evangelist of Webster City, Ia., has recently begun a meeting at Bagley, Ia. This evangelist can be secured for a meeting with or without a singer after January 21. Address him at Webster City.

We appeal to our readers and friends to favor us with short, crisp news letters, occasionally, and we greatly desire postal card reports "From the Field" also, which the preachers must write. May we not count on you?

O. F. Jordan, Rockford, Ill., writes: "I baptize eight young people from our Sunday School next Sunday. This takes us into a number of new homes. Although the people raised my salary this year, we were never in better financial condition."

J. F. Findley had four additions Jan. 7th in his new field, Ft. Collins, Colo. The "Courier" of Jan. 8th says, "He commands the entire attention, and has already won much favor. The pastors of the city extend him a hearty welcome."

A neat pamphlet comes to our desk containing full reports of the 30th annual meeting of the Virginia Christian Missionary Society, held at Norfolk last October. The statistics are full and comprehensive. A total of \$7,310 was received during the year.

Reports are slow to come in from Education Day, but we trust good work was done. Dr. Willett and Dr. Ames preached on the general subject of education at their respective churches in Chicago, and we presume many others have done a like service. Returns should reach the colleges throughout the year.

George L. Snively writes from St. Louis: "Mrs. Mary F. Holbrook, of Iowa, has just given our National Benevolent Association \$1100.00, completing the sum of \$2500.00 as a memorial named fund in honor of her mother, Mrs. Margaret Oliver, deceased, formerly of Pittsburg, Pa."

F. W. Collins in company with one of his elders, W. W. McClum, of West Liberty, Iowa, attended the Foreign Missionary Rally at Cedar Rapids on the 15th inst. Bro. Collins has closed a series of sermons on the life of Christ, and will take up a series on religious reformers.

We have received a very courteous letter from P. F. Jerome, Secretary of the International Committee of the Y. M. C. A., 3 West 29th St., New York City. The Association News Service published by the Y. M. C. A. can be seen by our young men in the city by calling at the Christian Century office.

The Central church of Indianapolis, of which Alan B. Phillput is pastor, has had a very successful year. Total amount of money raised \$10,510.73, of which \$2,513.41 was for missions. There were 106 additions. The present membership is 1,355. "We crossed the line with no debts, and a surplus in the treasury."

S. A. Fisher writes from Minneapolis: "I have closed my work at Adel, Iowa, where I was pastor in eighteen months of fruitful service for the Master, and am now supplying the pulpit of the Portland Avenue Church here. I go to Detroit to begin the work on Woodward avenue as soon as the building is completed."

P. J. Rice, of South Bend, had the honor of delivering the address at the union New Year's services of the churches at South Bend. His subject was "The Prophecy of the Year's Progress." The address is very highly spoken of by the city papers. We hope to give our readers a fuller report of this in a later issue.

Geo. A. Miller will teach a Bible class every Tuesday night in Y. M. C. A. hall, Covington, Ky., following a course in the Life of Christ. He is also delivering an attractive course of Sunday night sermons in his church on "Reformers and Reformations," discussing Savonarola, Luther, Wesley, Stone, Campbell, Scott, and others.

H. G. Bennett goes to Maysville and Harrisonville, Mo., soon in Bible school work; Horace Siberell is now at Elvins, with Hermitate next; R. B. Havener is in Shelby Co.; J. H. Hardin's time is practically all taken till April 15th. He is planning a spring campaign for new schools and larger ones: begins in St. Louis Feb. 7th at First church.

J. J. Haley, one of our editors, is furnishing a restatement of first principles for our columns this year, the first article to appear soon. Bro. Haley is conceded to be a writer of unsurpassed energy and brilliancy, and no man in our ranks is better qualified for this task. Tell all your friends, and help us to give the widest possible publicity to these trenchant, timely articles.

J. A. Seaton, one of the truest men who has ever dignified the Christian ministry, is now located at Brookings, S. D. He is representing the Central Life Insurance Company, of Des Moines, of which George B. Peek is the president. Persons wanting information as to locations in South Dakota will do well to write Brother Seaton. He is reliable in his judgment as well as pure in heart and noble in character.

W. E. Gordon writes:

"We arrived in Mahoba the 2nd inst., after a pleasant but long voyage, and are very glad to be once more in the work. We find that there is a great deal to do and many opportunities for preaching the word. Miss Burgess arrived last week and is to have charge of the girls' orphanage. Although there are five missionaries here and a few native Christian workers, there are none too many, and all have their hands full and are rejoicing that the privilege is ours of laboring for Christ in India."

Evangelist James W. Zachary after a six months' tour on the Pacific Coast has returned to his home at Lexington, Kentucky, and is now making appeal to the Brotherhood for money with which to establish an Industrial School at Sumner, Washington, under the management of the National Prohibitory Federation which has its headquarters at Lexington. The purpose of the Federation is to induce a million patriots to give \$1.00 each per year to print literature and pay speakers to fight the Licensed Saloon on omni-partisan and scientific basis.

That the work of the Home Board holds an abiding place in the hearts of the people is evidenced by the fact that since the beginning of the year they have received a bequest of \$1,000 from the estate of a brother in the Northwest, a personal gift of \$100 from an aged preacher in Indiana, an annuity of \$50 from New York, and now in the past few days notice of a bequest from a New England Estate. Our preachers could not do a better thing than to set before their people the countless blessed ways of using consecrated money. We are glad to note that there are encouraging signs that the offering for Home Missions will reach the \$200,000 mark this year.

A number of our evangelists are reporting great meetings. Among reports Monday morning two telegrams which will be found at the head of the page are of special interest. Think of 25 to 35 additions each day and as many as 72 upon the Lord's Day in a single meeting! It seems that Mr. Scoville's meeting at Anderson, Indiana, will, if continued long enough, equal the great meeting at Paris, Illinois. At both of these places there was a splendid basis for such work. But it takes a combination of evangelistic ability and pastoral faithfulness to produce such results. The

writer held a meeting at Fairbury, Nebraska, a few years ago, and worked faithfully for two weeks to have just a few additions. One addition, a gentleman, who was baptized the last night of the work, justified the meeting in the writer's mind. But 37 additions in one day at Fairbury, Nebraska, 22 men at one service, with the conditions of worldliness which have prevailed among the people who are not Christians is one of the greatest victories of the Cross which the writer has ever known. Let us multiply the workers who are doing such

The First Christian Church of Augusta, Georgia, has just closed a splendid year of work under the leadership of its minister, Howard T. Cree. The membership has been increased by thirty-six, mostly confessions, making the present membership 291, a very creditable increase in the conservative South. The amounts for the various church interests were as follows: C. W. B. M., \$52.55; Sunday school, \$200.00; State missions, \$400.20; Ladies' Aid, \$661.50; ministerial relief, \$16.00; home missions, \$123.07; foreign missions, \$192.50; church extension, \$203.55; current expenses, \$2,233.67; total, \$4,083.04. This is the best financial record ever shown by this church. During the year the individual communion service has been installed, with very gratifying results. The interior of the church has been refurnished, carpeted, lighted with new gas and electric fixtures, at an expense of more than a thousand dollars. A beautiful cathedral glass window has been ordered and will be installed within a few weeks to commemorate the memory of the late A. B. Phillips. The congregation has been supplied with the best hymnal among us—Gloria in Excelsis, much to the delight of all the members.

The Aetna St. church, Cleveland, just closed a meeting of two weeks with six additions.

E. L. Frazier of Indianapolis, Ind., is in his second meeting with the church at E. Chesterfield, O.

The church at Portsmouth, O., is in a meeting with Evangelist Harlow. There were 145 additions the first eight days.

The annual stockholders' meeting of this Company, held last Saturday, was well attended, enthusiastic, and reports from all departments were most encouraging. Larger plans for the future were unanimously agreed to.

The church at Norfolk, Va., has decided to become a Living Link in the Foreign Society. J. T. T. Hundley is the pastor. Stephen J. Corey, Sec., conducted a Foreign Missionary Rally there which developed great interest.

C. A. Freer, Painesville, O., says: "We shall keep agitating persistently until Lake county is a Living Link in the Foreign Society. Then next will come the Painesville Church."

B. H. Hayden, M. A., pastor Forest Ave. church, Buffalo, sends out a card of New Year greetings, with "More and better work" for a motto. He also announces his sermon themes for January.

The third annual Florida Winter Bible Conference will be held at Gainesville, Fla., Feb. 11th to 25th, followed by the Chautauqua Assembly, March 1st. Among the speakers are J. Wilbur Chapman, A. C. Dixon, and Geo. R. Stuart.

All hands now to the March Offering!

Remember, the March Offering, toward which we are rapidly moving, is an important part of the "Four Years' Campaign," which is to culminate in the Centennial at Pittsburg in 1909.

If your church has not ordered March Offering supplies, better do so to-day. Address a line to F. M. Rains, Cincinnati, giving number of members in your church, and valuable helps will be furnished you free of charge.

As well might a physician leave a knowledge of anatomy out of his system of therapeutics, as for a preacher to leave missions out of his preaching. Without the great commission as the genius of his evangel, his message is defective, ill-proportioned and hopelessly invertebrate.

The question of missions and the March Offering is a question of loyalty to Christ. It is impossible to conceive of loyalty to the Savior without loyalty to his last wish and command.

#### A NEW LIFE.

J. T. Ogle.

"Behold, I make all things new."  
"Let there be light," Jehovah said,  
When darkness reigned supreme;  
And clouds rolled by, revealed the sky.  
And left a day serene.

"My Life is light," the Master said,  
To man who gropes in chains;  
And shackles broke, and heavy yokes  
Gave way with all their pains.

The years go by, as swift they fly  
Upon the wings of time;  
And men grow old, and hearts grow cold,  
With winter's frost and rime.

"Behold, I make," for your dear sake,  
The world and "all things new";  
Then lead me on, through sun and storm,  
In service strong and true.

May this new year, make all things clear,  
That God is good and kind;  
His ways are best, in them I'll rest,  
And find a "peace of mind."

#### VIGOR AND VICTORY.

The reports given at the annual meeting of the Central Church, at Warren, Ohio, where J. E. Lynn ministers, show it to be in many ways the best year in the history of the church.

The total receipts for current expenses of the church and its societies were \$5,330.00; for missions and benevolences, \$2,267.00, making a grand total of \$7,597.00. Three living link missionaries are supported, one in the foreign, one in the home, and one in the State Society. Not a dollar of this money was raised by suppers or entertainments. All was given.

One hundred and eighteen were added to the membership of the church, making total membership 1,044.

The Men's Club of Warren, Ohio, Church is a very vigorous organization. Every two months during the winter they have given a banquet free to the men of the congregation, with a program of toasts upon some timely theme. At a banquet just preceding the evangelistic meeting the theme considered was the "Type of Revival Needed Today," under such topics as "Revival of Effort to Reach

the Unchurched," "Revival of Conscience in Public Affairs," "Revival of Honesty in Business," and "Revival of Spiritual Fellowship with God." The pastors of several of the other churches of the City and the Mayor responded to toasts. Two hundred men were in attendance. It was a great success.

Ida May Hanna, of Cincinnati, is helping the pastor in a meeting begun Jan. 21st.

The theme for the first week's services is: "If Christ is Come to Warren." Sunday, Jan. 21, Morning—The Unavoidable Christ. Evening—What Christ Would Do for Warren. Monday—Christ and the Churches. Tuesday—Christ and the Public Conscience. Wednesday—Christ and the Workshop. Thursday—Christ and the Home. Friday—Christ and the Children. A. B.

#### AN ESSAY ON HABIT.

At the expiration of five minutes the compositions were read. The prize went to a lad of nine years. The following is his essay:

"Well, sir, habit is hard to overcome. If you take off the first letter, it does not change 'a bit.' If you take off another, you still have a 'bit' left. If you take off still another, the whole of 'it' remains. If you take off another, it is wholly used up; all of which goes to show that if you want to get rid of habit you must throw it off altogether."—Unidentified.

#### WORKS WITHOUT FAITH.

Faith Came After the Works Had Laid the Foundation.

A Bay State belle talks thus about coffee:

"While a coffee drinker I was a sufferer from indigestion and intensely painful nervous headaches, from childhood.

"Seven years ago my health gave out entirely. I grew so weak that the exertion of walking, if only a few feet, made it necessary for me to lie down. My friends thought I was marked for consumption—weak, thin and pale.

"I realized the danger I was in and tried faithfully to get relief from medicines, till, at last, after having employed all kinds of drugs, the doctor acknowledged that he did not believe it was in his power to cure me.

"While in this condition a friend induced me to quit coffee and try Postum Food Coffee, and I did so without the least hope that it would do me any good. I did not like it at first, but when it was properly made I found it was a most delicious and refreshing beverage; I am especially fond of it served at dinner ice-cold, with cream.

"In a month's time I began to improve, and in a few weeks my indigestion ceased to trouble me, and my headache stopped entirely. I am so perfectly well now that I do not look like the same person, and I have so gained in flesh that I am 15 pounds heavier than ever before.

"This is what Postum has done for me. I still use it and shall always do so." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.



## FROM THE FIELD

### SPARKS FROM THE WIRE

Anderson, Ind., Jan. 21.—Eighteen hundred at Women's meeting today, eight hundred at church tonight and ushers say one thousand were turned away. 72 added to day, 37 tonight, 325 in first 20 days. Results this week were: 21, 35, 28, 25 and 72. Pray for us.

Chas. Reign Seoville and  
Deloss Smith—Evangelists.

Fairbury, Neb., Jan. 21.—Thirty-seven today, 28 of them grown men, 22 at one service—clerk district court, deputy treasurer, city alderman, traveling engineer Rock Island road, 3 leading business men. 136 in seven days. Continuing.

Wilson-Lint-Holmes.

### CHICAGO

Work at the Divinity House, among the churches, and in The Christian Century office moves on with increasing momentum and power. Chas. A. Young is conducting an evangelistic campaign with Lloyd Darsie at Jackson Boulevard, assisted by J. Murray Taylor and others. All the pastors are working hard, and keep so busy doing things they have little time to report.

South Chicago—T. L. Read, pastor, reports good attendance and one confession Jan. 14th.

Arrangements have just been completed with W. T. Moore of Columbia, Mo., for

### THE LITTLE WIDOW.

A Mighty Good Sort of Neighbor to Have.

"A little widow, a neighbor of mine, persuaded me to try Grape-Nuts when my stomach was so weak that it would not retain food of any kind," writes a grateful woman, from San Bernardino Co., Cal.

"I had been ill and confined to my bed with fever and nervous prostration for three long months after the birth of my second boy. We were in despair until the little widow's advice brought relief.

"I liked Grape-Nuts food from the beginning, and in an incredibly short time it gave me such strength that I was able to leave my bed and enjoy my three good meals a day. In 2 months my weight increased from 95 to 113 pounds, my nerves had stented down and I felt ready for anything. My neighbors were amazed to see me gain so rapidly and still more so when they heard that Grape-Nuts alone had brought the change.

"My 4-year-old boy had eczema, very bad, last spring and lost his appetite entirely, which made him cross and peevish. I put him on a diet of Grape-Nuts, which he relished at once. He improved from the beginning, the eczema disappeared and now he is fat and rosy, with a delightfully soft, clear skin. The Grape-Nuts diet did it. I will willingly answer all inquiries." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

the publication of his new work on, The Plea of the Disciples, newly stated and Critically Examined, which The Christian Century will publish on February 10. Advance orders should be sent at once. It is a work for which we expect a large sale. Full announcement next week, together with other things surpassingly good.

West End.—West End Sunday School closed a contest on January 7th which proved of splendid assistance in the work. In all, about twenty prizes in the shape of testaments and bibles were given for bringing in of new scholars, for attendance, etc. The numerical strength of the school was strengthened about seventy per cent and a greater interest taken in the general work of the church.

### COLORADO

La Junta, Colo., Jan. 20.—Our revival is increasing nightly. Crowded houses and deep interest. City greatly stirred. Nine came forward last night, seven confessions and two by statement. Fifty-one to date. Will continue several weeks longer. Bro. Ferguson is doing a good work here. My next meeting is with Bro. Bailey, Rifle, Colo., in Feb. I have an open date for March.

John T. Stivers, Evangelist.

### ILLINOIS.

Gibson City, Jan. 19.—We are in a great meeting here. 29 added the first twelve days, 24 by baptism. The writer is doing the preaching and V. E. Ridenour is leader of song. Bro. Ridenour is splendid in his work. Some church could secure him for a meeting in March.

J. R. Golden.

Petersburg, Jan. 12.—Our meeting is starting out with great interest. Church not large enough to accommodate the audiences. Thirteen accessions already, twelve being baptisms. We expect to continue through January. I sing at Ipava, Ill., in February for H. A. Northcutt. Am open for March. Charles E. McVay, Song Evangelist.

Camp Point, Jan. 19.—W. F. Shearer is here in a fine meeting. 36 to date. Bro. Shearer is a safe, sound preacher and a first class Evangelist.

H. J. Reynolds.

Pekin, Ill., Jan. 15.—Six churches here are engaged in simultaneous evangelistic meetings. Each pastor conducts his own meeting in his church in his own way, but the work is planned in unison. The six churches are, The German M. E.; First M. E.; St. Paul's Episcopal; American Reformed; Baptist, and Christian. One week is just completed and very satisfactory. More people are hearing the Gospel each evening than have heard it for years. One feature which is taking well is the union men's meeting which we hold at some church every Sunday afternoon. Outside preachers preach. Dr. Simmons and Dr. Little, of Peoria, have spoken the two Sundays. The meeting at our church is very promising. The auditorium overflowed last night. We have had two confessions so far.

J. A. Barnett.

### IOWA

Council Bluffs, Iowa, Jan. 21.  
Editor Christian Century:

Fifteen added today, total ninety in fifteen days. W. B. Clemmer, pastor; continue. W. J. Lockhart and Garmong, Evangelists.

Boone, Iowa.—Substantial progress in all lines of work has been made during the past year. The Pastor has preached 126 sermons, officiated at 15 marriages, and received 73 members in the home church and in a meeting held in the country close by. With only a small membership and all in moderate circumstances, there was raised for all purposes over \$1,900.00, without asking any contributions outside the congregation. A feature of the work is the boys' class of 25 taught by the Pastor which will study the Forbush Travel Lessons during the coming year. The Pastor is President of the Christian Endeavor Union of the 5th District. Edward L. Ely, Pastor.

Bagley, Jan. 13.—A meeting was recently begun at Bagley, Iowa, by J. Will Walters, Evangelist of Webster City, Ia., and F. W. Mutchler, Pastor. There were six confessions and two by statement. Meeting was interrupted by scarlet fever epidemic. Bro. Walters can be had for a meeting Jan. 21st with or without a singer. Address him at Webster City, Ia.

W. J.

### INDIANA

24 days at Clinton, Ind. 40 baptisms, 56 added. T. A. Hall is the minister. E. L. Frazier, Evangelist.

### KANSAS

Lawrence, Jan. 15.—I preached yesterday for the church at Wallula, Kansas, both morning and evening, and had fine audiences despite the very disagreeable weather. At the close of the morning service, one young lady (a high school student) made the "good confession," will be baptized later. The work there is progressing very nicely.

W. T. Clarkson.

### KENTUCKY

Henderson, Ky., is in a great meeting with the "Martin Family" Evangelists. There have been over 40 additions already in one week and five days with 1,431 tickets of admission presented at one door to the "Theatre" Christian Mass Meeting where Richard S. Martin on Jan. 14 gave a sermon to men only, on Jan. 21 subjects "Life's Ladder" and "Man, Wise and Otherwise." W. A. Nard, the minister, is the hard worker and able minister who so wisely prepared for victory. Over 1,200 additions have been received in eighteen States during the "Martin Family" meetings. Sunday there were 12 confessions and Monday there were 7 confessions and 12 baptisms.

### MISSOURI

Kansas City, Jan. 18.—Jackson Avenue Bible School Institute beginning last Sunday closed last night, January 17.





January 25, 1906.

THE CHRISTIAN CENTURY

97

Fine attendance, good work, much enthusiasm and a Teacher-Training class of 31 organized, with the pastor, F. L. Bowen, as leader. The class will likely grow to 50. Arranging for big Bible School Rally of all our people in Kansas City Sunday afternoon, February 4.

J. H. Hardin, State Supt.

**ST. LOUIS.**

St. Louis, in harmony with most other large cities of the country is growing very rapidly. Suburban districts are coming to the front with large and attractive features—more room, more air, more quiet,—the pleasure of being nearer to Nature's heart, all of which go to make the hum drum life of the city a greater pleasure. As was predicted by many St. Louis did not come to a standstill following the Fair, but only awakened to a much larger opportunity.

The churches are also much awake. At the annual meeting of the City Missionary Society last Thursday night at the Union Ave. Church, Geo. L. Snively was elected President for the ensuing year and G. A. Hoffman, Treasurer, and Paul Moore, Secretary. The chief thing being planned just now is the series of Evangelistic Meetings to be conducted this fall simultaneously in all the Churches. Secretary Wright of City Evangelism was present and delivered an address. Is to be hoped these meetings will measure well up to all expectations.

The present outlook for the churches appears hopeful. It has been an unusually good winter so far for work. In fact there has been no winter of the usual sort. No one need wish to change from St. Louis to some winter resort, and this has done much to assist the pastors and workers in their respective fields.

The Century is still to be congratulated on its continued good appearance. It is always bright and cheery. May the prosperity it so well merits continue to fall in its way.

R. L. WILSON.

Maplewood, St. Louis, Mo.

**NEW YORK**

Buffalo, Jan. 15.—Two added here since last report and 3 at Wasson St. Mission, (one from Baptists and one from Lutherans). Our annual meeting will be held the 17th and a Missionary Rally the 25th.

B. S. Ferrall.

**OHIO**

Cedar Avenue, Cleveland, O., Jan. 13.—Closed under Cedar Ave. Church Dec. 31, '05, after four years' work. Three young men were baptized at the last service. Began Jan. 1 at East Liverpool, O. The welcome has been cordial and the outlook is good. Five added by letter at the first service. We begin an Evangelistic Campaign Jan. 14.

E. P. Wise.

**YOUNGSTOWN, OHIO.**

The First Church, Youngstown, is enjoying a season of growing prosperity. I took up this work Oct. 1. Since then a fine, strong men's club has been organized. \$115.00 given for state missions, the annual expense more than met, our Sunday school has added 60 regular new scholars, 24 have been received into fellowship, 17 of whom by primary obedience. Our audiences vary, at a conservative estimate, from 300 to 750. Not the least important feature is the growth of a fine optimistic spirit in the congregation. This church is composed of wide-awake, progressive people who demand the modern

**DR.**

# PRICE'S

## CREAM

# Baking Powder

Made from pure, grape cream of tartar

**FOREMOST**  
**BAKING POWDER**  
**IN THE WORLD**

Makes home baking easy. Nothing can be substituted for it in making, quickly and perfectly, delicate hot biscuit, hot-breads, muffins, cake and pastry. Insures the food against alum.

PRICE BAKING POWDER CO., CHICAGO.

point of view in theology. The healthy condition of the church bears convincing testimony to the value of this position. The church that appreciates and emphasizes "The Life of Jesus" as positively supreme must have life and happiness. We have the most beautiful and impressive order of worship I ever saw.

Cordially, JOHN R. EWERS.

**PENNSYLVANIA**

L. N. D. Wells begins his fifth year as pastor in Wilkesburg, Pa., with a \$400.00 increase in salary. During the 4 years he has been here the church has grown from 94 to 428 members and the mortgage has been decreased by four thousand dollars. There were 108 accessions during 1905. Every department of the work is flourishing. The congregation presented him with a painting and beautiful French plate-glass mirror at Christmas time.

E. E. Rushton.

**WASHINGTON**

Snohomich, Jan. 8.—Closed in Snohomich yesterday. Five added to a membership of 23. Organized a Sunday School with 37 beginners. C. E. work begins anew. Pastor Judson Brown organized the work here and has done a good work. Gives half his time to this field. I begin Jan. 16th at Vancouver, Wash., with Pastor A. D. Skaggs. Change my Christian Century to Vancouver. Harvey Hazel. State Evangelist for Western Washington.

**FROM THE SOUTH**

Wren J. Grinstead was at Jellico, Tenn., all the month. House is to be finished by May 6th and F. M. Rains is engaged to dedicate it. Indefinite call extended unanimously to Bro. Grinstead.

J. S. Short was at work in Big Sandy Valley 27 days, added a dozen to the congregations and did much general work.

Harlan C. Runyon was at Latonia all the month, added seven. S. S. raised \$100 for the work. Old year closed with a great crowd and one confession. They began in 1905 with 98 members, 88 added, raised for all purposes \$1,217.63, \$491 for improvements, in way of new pews, furnace, chairs, lights and frescoing. Reduced church extension debt \$100, leaving balance due \$197 with interest. Observed Rally Day, Children's Day, took offering for Foreign, Home and State Missions and for Church Extension. Bro. Runyon gave 12 special addresses, had about a dozen weddings and funerals, held two meetings away from home and secured 200 subscribers for our religious papers. That is a great report.

H. W. Elliott was away from home every Sunday except Christmas eve, preached at nine different places, raised money in cash and pledges at nearly all these and received for the work \$1,561.53. This is the largest amount received in any one month for fourteen years. Some churches have made good increase, others

have kept up to the standard and others have fallen below. We confidently expect another good month in January and all the friends of the work are earnestly urged to remit every dollar that can be raised for the work as early as possible. A letter will be sent out in a few days urging all churches that have not remitted to do so at once. If this falls under the eye of any friend of the work who has this in hand, please send your check along and save another reminder.

A dozen additions constitute a part of the results of 20 days' work by G. W. Adkins in Carter county. One of the features of his work is inducing the weak congregations for which he is at work to make a contribution to State Missions.

H. L. Morgan reports 16 days in Clay and Laurel counties. Fifteen additions and the location of eight preachers represent some of the results of his efforts; \$216 pledged for local work.

D. C. McCallum preached two Sundays at Irvine. This closes his work in that field. He has been very useful there, and is held in very high esteem by the people. J. H. Stambaugh has been invited to take the work, but his acceptance has not yet been received.

James E. Thomas reports one addition at Beattyville, where he preached two Sundays; \$160 raised on debt on house. He has declined a tempting offer for the next six months that he may continue with this place as long as he remains in this country. He returns to Australia in June.

Edgar C. Riley reports that the Bellevue, Boone county, work is out of debt. One added during the month.

## Indigestion

Stomach trouble is not really a sickness, but a symptom. It is a symptom that a certain set of nerves is ailing. Not the voluntary nerves that enable you to walk and talk and act—but the automatic stomach nerves over which your mind has no control.

I have not room here to explain how these tender, tiny nerves control and operate the stomach. How worry breaks them down and causes indigestion. How misuse wears them out and causes dyspepsia. How neglect may bring on kidney, heart and other troubles through sympathy. I have not room to explain how these nerves may be reached and strengthened and vitalized and made stronger by a remedy I spent years in perfecting—now known by Physicians and Druggists everywhere as Dr. Shoop's Restorative (Tablets or Liquid). I have not room to explain how the remedy, by removing the cause, usually puts a certain end to indigestion, belching, heartburn, insomnia, nervousness, dyspepsia. All of these things are fully explained in the book I will send you free when you write. Do not fail to send for the book. It tells how the solar plexus governs digestion and a hundred other things every one ought to know—for all of us, at some time or other, will have indigestion. With the book I will send free my "Health Token"—an intended passport to good health.

For the free book and Book 1 on Dyspepsia, the "Health Token" Book 2 on the Heart, you must address Dr. Shoop, Box 4592, Racine, Wis. State which book you want. Book 3 on Kidneys. Book 4 for Women. Book 5 for Men. Book 6 on Rheumatism.

# Dr. Shoop's Restorative

Wm. Lowen has preached one Sunday per month during the year at High Bridge, for which we have contributed. He does not think that he has accomplished very much. In some meetings held by him there were 85 added, but none at High Bridge.

W. R. Mains closed his work at Chestnut Grove, Boyle county, where he has been filling the unexpired term of Jas. C. Ogden, now in Tibet. The congregation will employ a preacher for 1906 without help of Board.

Edward B. Richey is getting the work in South Louisville well in hand. He began work there in September; but on account of a long spell of typhoid fever was in the hospital for about nine weeks. The audiences are growing, sixteen added, \$310.00 pledged for new house of worship. Lot costing over \$700 has been paid for, and there is every reason to hope for a large measure of success in this large and needy field.

### T. A. RENFRO.

#### A Faithful Minister of the Gospel. Obituary.

T. A. Renfro was born in Madison County, Illinois, May 4th, 1835, and died at his home in Milton, Iowa November 6th 1905, aged seventy years, six months and one day. He came to Iowa in 1845, and was baptized by Elder Joel Plue and united with the Church of Christ, February 14th, 1859. For more than thirty-five years he was a faithful minister of the Gospel and large numbers of people became obedient to the Faith under his preaching. He was largely self-educated, was possessed with an unusually strong intellect, was an able preacher, and but few men in Southern Iowa were better known and had a greater influence for good than did our good brother Renfro. He organized the church at Milton and was its pastor, in all six years, serving two years each at three different times. A remarkable thing about his ministry was that he kept a complete record of his ministerial labors, giving the text time and place where he preached each sermon.

He was married to Miss Emma Plue September 7th, 1859, and she remained his faithful companion until separated by death. His widow and two daughters, Mrs. Alfred Jolly, of Milton, Iowa, and Mrs. Lizzie Knizel, of Denver, Colorado, survive him. The funeral services were conducted by his old personal friend, M. Downing, of Bloomfield, Iowa.—B. S. Denny, Des Moines, Iowa.

#### Third ANNUAL REPORT AND Roll Call. Second Christian Church, Bloomington, Illinois.

The following items are culled from the full report read by the pastor, J. H. Gilliland, the First Lord's day in the new year.

Conversions during the year 79; other additions 62; total 141; losses 50; net gain 91. The present resident membership is 537; non-resident membership 68; total enrollment 605.

A large number answered to their names at the roll call.

Total receipts from all sources, \$7,772.03. Paid for missions and benevolences \$1,226.56. Paid for current expenses

\$4,315.07. The balances on hand aggregate \$1,308.36, of which \$1,159.02 belongs to the new pipe organ fund we are accumulating.—Geo. W. Nance.

### WEST PARK, INDIANAPOLIS.

We had a great day Sunday at West Park Church, Indianapolis, Ind. There was an increase in the Sunday School of forty-seven over the Sunday before, which was also an increase of thirty more than we ever had before at any time, making a total of 144 present. Total increase of 77 in two weeks. The first Sunday in the new year we had one addition by confession; last Sunday ten additions, six confessions. This was our second Sunday in the auditorium. A larger crowd was present than we could comfortably seat. Mr. J. J. Bruce, the contractor who laid the foundation of the church, came forward at the morning services and by confessing his faith in Jesus Christ, laid a foundation in his own life for a greater superstructure, and was the first baptized in the new baptistry which he built. Since the writer accepted the work here, the first of July, there have been added to the church thirty-five. We have our building almost ready for dedication.

Jan. 19.

Franklin P. Smith.

### USES OF YOUR CHURCH PAPER.

#### News.

In the first place, your church paper brings you the news of the brotherhood. It tells you what is being done for the cause you love, who is doing it, and where. It tells of great victories of the old Gospel, obstacles removed, opposition overcome, and enemies defeated. Invariably it brings cheerful tidings, and touches the heart with new sympathy and courage for the conflict. Each issue of The Christian Century contains a review of current events from the Christian standpoint,—a most popular feature.

#### Methods and Means.

It is a veritable arsenal of weapons. It tells what to do and how to do it. It discusses with you all manner of ways of working and omits no form of church activity. You may learn how others have succeeded by using your own methods, and in their success find the cause of your apparent failure. Or they have adopted other and better methods, which you can at once apply and secure good results. Bible School, Christian Endeavor, C. W. B. M., Missions, Men's Clubs, Church Debts, etc., etc., all are carefully studied and treated. The Evangelistic Meeting is made a special feature. Not only so, but the editors will answer questions con-

### Oil Cure for Cancer—Epithelioma on Left Side of Nose Cured.

Delphos, Ohio, June 11, 1905.

Dr. D. M. Bye Co., Indianapolis, Ind. Gentlemen—The sore on my wife's nose has entirely disappeared, and she is as happy as a lark. I can see nothing, but she says there is a very small scar where it was, but I think that will go away in time. Yours respectfully,

R. H. MARTIN, Lock Box 13.

We cure all forms of cancer and tumor with soothing, balmy Oils. Most cases treated at home. Doctors, lawyers and ministers endorse it. Write for free books on cancer to the Home Office. Address DR. D. M. BYE CO., Drawer 105, Dept. 400, Indianapolis, Ind. (39)

ELLIS FARNSWORTH, D. P. A.  
108 Clark St., Chicago, Ill.



preacher. The church at Hendley will probably make some improvements on its house.

Bro. Harry Mitchell has been a Drake student, and on Dec. 24th married a Drake girl. We welcome them to Nebraska. No better place on earth to begin their married life, and western Nebraska is a place filled with fine, whole-souled people.

There is an urgent call for an early summer tent meeting at Danbury. Some good people there, and they are not content to go on without the primitive Gospel.

E. P. Tuckerman, a cultured singer, is available for evangelistic work. Write him at Lincoln.

The H. A. Northcutt meeting at Humboldt resulted in 41 additions. It is reported as a great uplift to the church. They have planned to have him again next year. Bro. Bert Wilson, the pastor, has been called for further service at an increase of salary, and will renounce South Dakota and the life of the homesteader. Too much to do to bring men to the knowledge of the truth to take time to get rich.

J. E. Davis, of Stanbury, Mo., has arrived on the field at Beatrice and is now at work with that fine church. May his work be blessed of the Lord.

The O. A. Adams' meeting at Litchfield has developed great strength. Fifty-one to the 11th; no report since. At a business meeting on the 10th, a soliciting committee on housebuilding fund was appointed. A Ladies' Aid Society of 25 members was started. Articles of incorporation were adopted and we now have the legal Church of Christ at Litchfield. At this meeting Mrs. Hormel, of Ulysses, has been the leader of music. The state board has assisted a little financially.

Three baptisms and one by letter are reported at Auburn.

The Clutter-Knowles meeting at Florence is getting a good start. Eighteen confessions and two otherwise to the 12th. The Northside church is lending help in music and personal work. The state board is putting in some of the finances. Bro. Clutter preaches every afternoon at Irvington and will give his evenings to Florence after the meeting. We hope that this arrangement will insure success there. A good Sunday school has been kept up by Northside, Omaha, workers for some time.

R. D. McCance, of Cozad, is helping Bro. Allison in a meeting at Platte Valley church. Four baptisms and one reclaimed to the 10th. Bro. McCance is open for a meeting following this.

N. T. Harmon supplied at Wymore on the 14th. Bro. Harmon is ready to hold a meeting anywhere. He is a successful evangelist. If you need a worker, call him. Address David City.

T. C. McIntire, of Harlan, Iowa, was at Fairfield on the 14th. He made this office a brief call on his return. We shall be glad if the Fairfield church calls him.

A short note from C. F. Swander gives the information that he is having a successful work at McMinville, Ore.

T. B. McDonald has received a warm

invitation to remain at Bradshaw, and he will do so. Mrs. McDonald has been and still is quite ill.

The secretary was at Norfolk on the 14th. A call for a Ladies' Aid Society meeting was made. Communion was held in the morning. The people are beginning to believe that there will be something accomplished there. Pray for it.

W. A. BALDWIN.

#### KANSAS LETTER.

Kansas is to have a "Jubilee Year." It will be the year 1908, which will be the fiftieth anniversary of the organized mission work in the state. The plans for properly observing this time, and celebrating this event are being made known to the brotherhood through the Kansas Messenger. The pressure is to be kept on, unceasingly, not only till the celebration of the Jubilee, but until the Centennial year, 1909.

We are in co-operation with Brother Warren, the Centennial secretary, so that the two campaigns will be carried on simultaneously and harmoniously.

The C. W. B. M. of Kansas made the best showing on C. W. B. M. Day that has ever been made so far in the state. The number of societies reporting and the amount of money raised was very gratifying. During the quarter there was a net increase of three in the number of auxiliaries.

Our state evangelists are at work. E. N. Phillips is at Oakland, having begun Jan. 10th. The meeting started off with good prospects. Brother Foltz and his workers are hopeful of good results.

J. M. Lowe began at Agra, Jan. 7th. There were five additions during the first five days. The outlook is promising.

We are expecting to have the Bible school man at work before long. The board has been carefully scanning the field and hunting for the right man. We believe he is in sight now, but preparations are not complete for the announcement.

The demands upon our resources are steadily increasing with the employment of these three new workers. It is necessary that we urge the delinquent churches to pay their apportionments promptly, in order to keep the board from falling behind on current expenses. Letters are now being sent to all churches that have not paid the apportionment for state work, and with these letters is inclosed a statement showing how all the departments stand with reference to the state work. This will enable the pastors, or the one receiving the letter, to understand the entire situation, and thus bring the matter before the proper individuals. Let us have a prompt response. Do not delay, brethren. Soon other enterprises will clamor for attention. Attend to the apportionment for Kansas Missions NOW. We await your response. W. S. LOWE.

"Don't you know that it is wrong to gamble?"

"Yassir," said Pickaninniny Jim, as he shook the dice. "I knows it's wrong to gamble, but dishere isn't 'gamblin'; dishere is a guessin' contest."—Washington Star.

In making the best Persian rug, a weaver spends about twenty-three days over each square foot of surface.

## AFTER 14 YEARS

**Terrible Case Cured Painlessly with Only One Treatment of Pyramid.**

**Free Package in Plain Wrapper Mailed to Everyone Who Writes.**

"I have been a terrible sufferer of piles for fourteen (14) years, and during all this time you can have an idea of how many kinds of medicine I tried. But I found no relief whatever. I felt there must be something that could cure me without having to undergo an operation which might kill me.

"Now, after trying but one treatment of your 'Pyramid,' I am free, free to tell all sufferers of this dreadful disease to try this medicine—the Pyramid Pile Cure. It will cure when all others fail. Sincerely yours, George Braneigh, Shellburg, Pa."

Anyone suffering from the terrible torture, burning and itching of piles, will get instant relief from the treatment we send out free, at our own expense, in plain sealed package, to every one sending name and address.

Surgical operation for piles is nerve-racking, cruel, and rarely a permanent success. Here you can get a treatment that is quick, easy to apply and inexpensive, and free from the publicity and humiliation you suffer by doctors' examination.

Pyramid Pile Cure is made in the form of "easy to use" suppositories. The coming of a cure is felt the moment you begin to use it, and your suffering ends.

Send your name and address at once to Pyramid Drug Co., 11543 Pyramid Building, Marshall, Mich., and get, by return mail, the treatment we will send you free, in plain, sealed wrapper.

After seeing for yourself what it can do, you can get a regular, full size package of Pyramid Pile Cure from any drug-gist at 50 cents each, or, on receipt of price, we will mail you same ourselves if he should not have it.

Incompetent, unambitious, shiftless men generally think the fates are against them,—when they summon energy enough

The church does not need two classes,—the conservative and the progressive; every man should embody both characters, his back being conservative and his breast progressive.

## Religious Education in State Universities

(Concluded from page 87)

break down the exclusiveness that denominational guild houses must foster.

Such, at least, is the belief that has grown out of a close study of the organization at home and abroad. And, however others may disagree with it, they should at least gratefully acknowledge that no state institution which has within it a Y. M. C. A. or a Y. W. C. A. can be a godless university.

## CANCER

Cured to stay cured. My TRUE METHOD kills the deadly germ which causes Cancer. No knife! No pain! Longest established, most reliable Cancer Specialist. 16 years in this location. I give a WRITTEN LEGAL GUARANTEE. My fee depends on my success. Send for free 100-p book and positive proofs.

DR. E. O. SMITH, 2806 CHERRY ST., KANSAS CITY, MO.

**PISO'S CURE FOR**

**CURES WHERE ALL ELSE FAILS.**

Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

**CONSUMPTION**

## The Value of Charcoal.

### Few People Know How Useful It Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

## The LAND of MANATEE

recently discovered by the Seaboard offers splendid opportunities for investment and colonization.

The climate is delightful winter and summer, the atmosphere salt laden and perfumed by thousands of blossoming orange, lemon, guava and grape fruit trees, and the most fragrant of flowers.

A land of perfect health, ideal living and a panacea for many ills of body and mind.

Manatee booklet and Florida illustrated sent free on receipt of ten cents for postage.

J. W. WHITE,

Gen'l Industrial Agt., Plymouth, Va.

SEABOARD AIR LINE RAILWAY

### SOUTHERN CALIFORNIA ITEMS.

Austin and Young, evangelists, have pitched their tent at 37th and Main streets, Los Angeles, under the direction of the Evangelistic Board. Splendid audiences greet the beginning of what is expected to be another new church in this great city. E. H. Kellar is a faithful helper also.

The Pasadena Church, under the efficient leadership of Sumner T. Martin, is pushing forward to greater things. Recently the church decided to inaugurate a new work in the growing suburb of South Pasadena. Next Sunday, Martin and Dowling, assisted by Singer J. Walter Wilson, begin a protracted meeting in a large hall secured for the purpose.

A. K. Wright has located at San Jacinto, where he ministers to the two congregations of San Jacinto and Hemet.

J. E. Donovan has accepted a call to the church at Corona, and is already at work in the field. With his pastorate the church becomes self-supporting and enters upon a new life of larger things.

Eugene Burr has been called to minister for the church at Santa Monica. He has a splendid field. This work has been held together many months by the preaching on Lord's Day of M. J. Ferguson.

George Ring now resides at Ocean Park, "The Venice of America." He hopes to build up a good church in this wonderful city "on the sand." Up to this time the church has been propertyless and for months weak, discouraged and pastorless. But these difficulties bring out the more clearly the splendid spiritual audacity and buoyant hope of the faithful workers.

"Fear not, little flock; it is the Father's good pleasure to give you the Kingdom." J. D. Hart has gone to Oxnard to awaken the life and hope of the struggling church in the great sugar beet town of California. May God's blessing go with him.

Henry Shadle has accepted the work at Ventura and expects to begin about Feb. 1st. Thus an important county seat field is supplied with a faithful pastor.

L. T. VanCleave, who came to the coast to escape the rigorous winters in Indiana, is now serving the church at Azusa as minister. His health improves and the brethren are delighted with his helpful ministry.

Recently the church at El Monte was dedicated by C. C. Chapman. Last Sunday the happy congregations at San Bernardino opened their enlarged house of worship. Large audiences were edified and inspired by the preaching of C. C. Chapman, F. M. Dowling and A. C. Smither. Pastor Wilhite is a great and growing young man in the Lord's work.

G. M. Anderson, of Indianapolis, Ind., has arrived in Southern California and becomes pastor of the church at Riverside. May the charms of this sunny land and the happy fellowship of God's people make him always glad he came.

Our convention date this year follows immediately that of Northern California and includes the days of August 9 to 19. Prof. Herbert L. Willett, of Chicago University, will represent the Disciples next summer in the Union Summer School of Theology at Berkeley and at the conventions of both Northern and Southern California will deliver a course of lectures on the Bible.

GRANT K. LEWIS,  
Long Beach, Cal. Secretary.  
Jan. 12, 1906.

## A Companion.

A delightful little traveling companion indispensable to many who travel, are the "Little Comforters"—Dr. Miles' Anti-Pain Pills. By their soothing influence upon the nerves of the brain and stomach, they prevent dizziness, sick stomach and headache—car sickness.

### Dr. Miles' Anti-Pain Pills

cure all kinds of pain quick and sure, are perfectly harmless and do not affect you in any way, except to soothe the nerves and cure pain. For real comfort never enter upon a journey without first securing a package of these "Little Comforters." "I am pleased to recommend Dr. Miles' Anti-Pain Pills. They not only cured a chronic headache, but since, if my head shows a disposition to ache, one Tablet stops it. I give hundreds of them to sufferers on trains, and derive much satisfaction from the relief they afford."—M. H. CHARTUS, Traveling Salesman, St. Louis, Mo.

The first package will benefit. If not, the druggist will return your money.  
25 doses, 25 cents. Never sold in bulk.

### What's Daus' "Tip-Top"?



TO PROVE that Daus' "Tip-Top" is the best and simplest device for making 100 copies from pen written and 50 copies from typewritten original, we will ship complete duplicator, cap size, without deposit of ten (10) days' trial. Price \$7.50 less trade discount of 33 1/3%, or \$5 net.

THE FELIX G. B. DAUS DUPLICATOR CO.,  
Daus Building, 111 John Street, New York City

## Parties Going South FLORIDA OR CUBA

Write me if you contemplate a trip South this Winter; will tell you what a special round trip excursion ticket will cost, and mail you some Florida and Cuba literature ree. Address,

FRANK J. REED,  
197 Custom House Place, Chicago.

### EASTER GLORY!

A beautiful exposition of the ministries of the National Benevolent Association of the Christian Church. This Service will be sent free to all Bible schools that will present it and send the offering to the National treasury for the care of the hundreds of helpless ones in our Hospitals, Old People's Homes and Orphanages. Jesus said, "Whatsoever ye do unto the least of these, even so ye do unto me." The Benevolent Association was the first of our church societies to adopt Easter as the time for offerings. Each of them has an undivided day for missions. This Association should have at least one undivided day for this Gospel of the Helping Hand. Order supplies at once.

Geo. L. Snively, Gen. Sec.,  
903 Aubert Ave., St. Louis.

It goes straight to the  
mark

## Hale's Honey of Horehound and Tar

Quickly Cures Coughs  
and Colds

Pleasant, effective, harmless  
Get it of your Druggist

Pike's Toothache Drops Cure in One Minute

## The Praise Hymnal

The most complete and perfect Church Music Book ever published. The majority of the best Churches of our Brotherhood are using it. It is the book to buy if you wish to improve your church singing and worship.

We now have a good cloth binding that we sell at the rate of \$50 per 100 copies. Everything considered, **The Praise Hymnal** is the lowest priced church music book published. A returnable sample copy mailed free. Anyway, send for a list of commendations which will be sent free.

ORDER FROM

**THE CHRISTIAN CENTURY CO.**

358 Dearborn Street, Chicago

IN THE MUSIC LINE SUPPLIED BY US

## CANCER CURED

WITH SOOTHING, BALMY OILS.  
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers,  
Eczema and all Skin and Female Diseases.

Write for Illustrated Book. Sent free. Address  
**DR. BYE,** Cor. 9th and Broadway, Kansas City Mo.

## The Christian Century

A WEEKLY RELIGIOUS, LITERARY & NEWS MAGAZINE  
PUBLISHED BY

**The Christian Century Co.**  
358 Dearborn St., Chicago

Entered at Chicago Post Office as Second  
Class Matter, February 28, 1902.

### Subscriptions—

Are payable in advance and begin at any time.  
Terms, \$1.50 a year. Foreign subscriptions  
\$1.00 extra.

### Expirations—

The label on the paper shows the month to which  
your subscription is paid. List is revised once a  
month and change of date on label is the re-  
ceipt for remittance on subscription account.

### Discontinuances—

All subscriptions are considered permanent and  
are not discontinued at expiration of time paid  
for without request of subscriber. Paper is  
continued until all arrearages are paid.

### Change of Address—

In ordering change of address be sure to give  
the old as well as the new. If the paper does  
not reach you regularly, notify us at once.

### Remittances—

Should be sent by draft or money order payable  
to THE CHRISTIAN CENTURY COMPANY. Do  
not send local checks or full credit cannot be  
given, as we have to pay exchange charges.

### Advertising—

Nothing but clean business and reliable firms  
advertised. Rates given on application.

### Communications—

Articles on subjects which are of vital interest  
will find a ready acceptance. Conciseness is  
always at a premium. News letters should  
be condensed as much as possible. News items  
are solicited and should reach us not later than  
Monday of the week of publication.

### KENTUCKY CLIPPINGS.

P. A. Cave of Richmond, Va., has ac-  
cepted the work at Maysville, Ky., and  
will begin his labor the first of March.

Spencer L. Jackson, late of Oklahoma,  
has located at Uniontown, Ky., and will  
preach half time there and the other half  
at Henshaw.

Bro. Roe of Salem will preach half  
time for the church at Marion, Ky.

The Martin family is holding a most  
successful meeting for W. A. Ward at  
Henderson, Ky.

The work at Morganfield grows under  
the leadership of T. T. Roberts. A par-  
sonage has recently been built.

Sunday-school institutes are to be held  
this month in the mountain academies at  
Morehead and Hazel Green by R. M. Hop-  
kins.

J. B. Briney began his work for the  
Bardstom church most auspiciously. Bro.  
Briney was born in Nelson county.

A. L. Crim is holding a protracted  
meeting at New Albany, Ind., with thirty  
additions reported for the first ten days.

The Pastors' Sunday School Institute  
will be held in Louisville Jan. 30-31, Feb.  
1-2. All pastors are urged to attend this  
institute. Marion Lawrance, Bishop John  
H. Vincent, P. H. Bristow, J. M. Frost  
and N. B. Broughton will be the leading  
speakers.

E. L. Powell gave his men's banquet,  
Friday night, Jan. 19th.

ROBT. M. HOPKINS.

### NORTHWEST MISSOURI.

January 10th Frank G. Tyrrell of Chi-  
cago gave his lecture entitled "Sleepy  
Heads," which was the leading number  
of the lecture course for this season.  
Tyrrell is great and the people here have  
realized it.

January 14th we had one lady unite  
with the church by letter.

We were pleased to have Bro. Capp of  
Plattsburg and President Barnham of  
Camden Point Ladies' College with us at  
the morning service Sunday a week ago.

M. M. Goode of St. Joseph was with us  
Monday evening and preached for me. He  
is a great preacher and has many warm  
friends in this community. We hope that  
he will come again soon.

HARRY E. TUCKER, Minister.  
Platte City, Mo., Jan. 17.

### GOING AND GROWING.

The Central church of Indianapolis,  
Alan B. Philpott, pastor, has had a very  
successful year. The church raised for  
all purposes during the year \$10,510.73, of  
which \$3,513.41 was for missions.

There were 106 additions during the  
year, 39 of which were by confession. The  
present membership of the church is 1,  
355.

The Sunday school has an enrollment  
of 568 to which if the cradle roll and  
Home Department be added the number  
is 643. The Sunday school gave for mis-  
sions last year over \$400. The C. E. So-  
ciety gave \$127 and the Young Ladies'  
Mission Circle \$80. The church is a  
Living Link in the C. W. B. M., in the  
Foreign Society and in Home Society,



# St. Louis

Green, Gold and Brown "Daylight Special"  
—elegant fast day train.  
"Diamond Special"—fast night train—unsur-  
passed for convenience and comfort.  
Buffet-library cars, complete dining cars,  
parlor cars, drawing room and buffet  
sleeping cars, reclining chair cars.  
Through tickets, rates, etc., of I. C. R. R.  
agents and those of connecting lines.  
A. H. HANSON, GEN'L PASS'G AGT., CHICAGO.

### ONE NIGHT OUT

## Florida New Orleans and Cuba

reached in comfort  
via

**QUEEN & CRESCENT  
ROUTE  
AND  
SOUTHERN RY.**

**THREE TRAINS A DAY  
Chicago & Florida Special**

In Service, January 8th, 1906.

Through Pullman service from  
Chicago, Cleveland, Indianapolis and  
Columbus, via Big Four Route; De-  
troit and Toledo via Pere Marquette  
and C. & D. Ry., and Louisville via  
Southern Railway; connecting with  
solid Pullman train leaving Cincinnati  
9:25 P. M. for Jacksonville and St.  
Augustine.

### Florida Limited

Through Pullman service from  
Chicago and Indianapolis via Monon  
and C. & D. Ry.; connecting  
with solid train leaving Cincinnati  
8:30 A. M. for Jacksonville and St.  
Augustine, also, through Pullman Ser-  
vice to New Orleans.

### Queen & Crescent Special

Solid train Cincinnati to New Or-  
leans via Chattanooga and Birming-  
ham, also through Pullman service to  
Jacksonville via Asheville and  
Savannah.

Winter Tourist tickets now on sale at  
reduced rates. For information apply—

W. A. Beckler, I. P. A., 113 Monroe St., Chicago.  
W. A. GARRETT, General Manager, CINCINNATI, O.  
W. C. RINEARSON, Gen. Pass'g Agent



while at the same time it has increased its giving to all the benevolences of the church. We crossed the line with no debts and a surplus in the treasury.

#### INDIANA NOTES.

W. S. Buchanan of Marion has resigned to enter the field as evangelist under the direction of the Christian Standard. He enters the new field February 1st. Milo Atkinson of Newport News, Virginia, will be Brother Buchanan's successor.

Shelly D. Watts was called from Waveland to minister to the church at Summitville. He began the new work January 7th.

The Clark family held a good meeting at Orestes, near Alexandria. There were 71 additions in 16 days. W. V. Nelson of Marion is minister.

Chas. Reign Scoville began a fine meeting at Anderson December 31st. There were 76 additions the first eight days.

Chas. Underwood resigned the work at Summitville and accepted a call to the Fourth church, Indianapolis.

G. M. Anderson of Fourth church, Indianapolis, was recently called to the church at Riverside, Cal.

WM. ELMER PAYNE.

#### MISSOURI BIBLE SCHOOLS.

J. H. Hardin, state superintendent of the Missouri Christian Bible School Association, reports three new Teacher-Training classes started in Kansas City, and one in Flat River since January 1.

The purpose, in the establishment of the Teacher-Training class, is to supply our Bible schools with competent teachers. The plan is to form such a class in every school, composed of the teachers, and of all others who desire to prepare for teaching. A leader selected by the class will conduct the work, see that the class meets regularly, and follows the course outlined in the leaflets, which may be secured of Bro. Hardin on request. The text-book is "Revised Normal Lessons," by Jesse L. Hurlbut, and can be bought from our publishers at 25 cents a copy. Those who desire a course especially for primary teachers, will be furnished an outline for such course on application.

Examinations will be conducted through the mails, and will be thorough tests of the work done. Persons completing the course and making a grade of not less than 70 per cent will receive a diploma. A small fee to cover the actual expense, will be charged.

For further information in regard to the formation of these classes and the work of Bible School Institutes, address J. H. Hardin, 311 Century Bldg., Kansas City, Mo.

#### BIBLE SCHOOL INSTITUTES.

The best things for the school in the most excellent way should be the motto for our seven hundred schools. Herein is the value to your school of an Institute. It is part of my work to help your school here.

Institutes may be arranged for on the following plan. Plan for an afternoon session, if possible. Choose for consideration the subject: The School at Work; organization; equipment; methods, in and out of session. Or choose the subject: The Teacher at Work; preparing to teach; the problem of attention; teaching the lesson; care of the class in and out of school.

For the night session such subjects as the following may be discussed: Teacher Training; the Graded School; Supplemental Lessons; Home Department.

Pencils and pads will be convenient for the earnest worker. Come prepared to ask questions upon any matter that interests you.

Impress upon all your officers and teachers the value of the opportunity. We have seven hundred schools in the state. Your turn can not come often.

Invite the ministers, elders, deacons and church members. They will be helped to appreciate the great Bible school movement. Invite Sunday school workers of all other churches in your community. They will appreciate the courtesy. They may learn something. They may teach us something.

Write now for a date and accept, if possible, the date assigned you.

MARION STEPHENSON,  
State Supt. of Bible Schools.

**Individual Communion Service**  
Made of several materials and in many designs including self-collecting tray. Send for full particulars and catalogue No. 37. Give the number of communicants.  
"The Lord's Supper takes on a new dignity and beauty by the use of the Individual Cup." J. K. Wilson, D.D.  
GEO. H. SPRINGER, Manager, 256-258 Washington Street, BOSTON, MASS.



P. C. MADISON M. D.

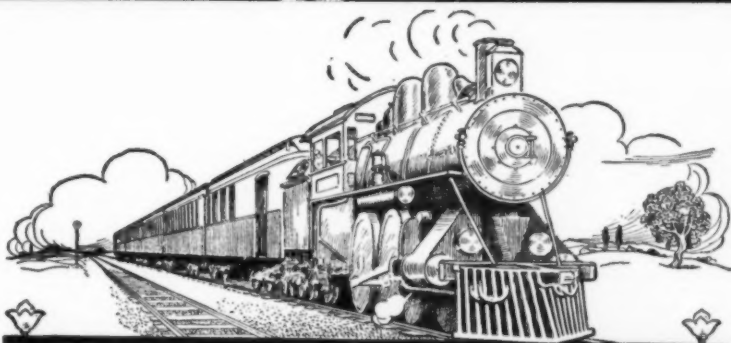
### "Her Eyes are Perfect"

So writes Mrs. Wm. Chapman, 104 So. 1st St., Marshalltown, Ia., in reporting the cure effected for her little daughter, Ethel, who was absolutely blind, the result of corneal ulcers. Other oculists had pronounced the trouble beyond all help, but to-day her vision is perfect.

### The Madison Absorption Method

will do the same for you if your eyes are affected with any trouble whatever. If you see spots or Strings, beware of delay, for delay means blindness. Cross eyes straightened without the knife by a new method which never fails. Write for my latest book on the eye which will be sent FREE. A postal will do-write today

SUITE 272 80 DEARBORN ST  
CHICAGO



# California Trains

### THREE FAST TRAINS

leave Chicago daily for the Pacific Coast, via the Chicago, Union Pacific & North-Western Line, over the only double track railway between Chicago and the Missouri River.

### The Overland Limited

The pioneer fast through electric-lighted train to San Francisco and Portland daily. The most luxurious train in the world. Less than three days en route.

### The New Los Angeles Limited

Electric-lighted, daily through train arriving at Los Angeles afternoon of the third day, via the new Salt Lake Route. Entire new equipment. Drawing-Room and Tourist Sleeping cars, Composite-Observation cars, Dining cars.

### The California Express

Daily to San Francisco, Los Angeles and Portland, through without change. Pullman Drawing-Room and Tourist Sleeping cars. Free Reclining Chair cars.

### The Best of Everything.

All agents sell tickets via this Line.

Write for booklets, maps, schedules, rates, list of hotels, and description of limited trains.

W. B. KNISKERN, P. T. M.,  
Chicago & North-Western Ry.  
CHICAGO.



# Special Bargains in Books

One of the best opportunities of the entire year for INEXPENSIVE  
book-buying comes right at this season of the year.

## NOTE CAREFULLY THESE ASTONISHINGLY LOW PRICES

	Pub. Price	Our Price
<b>THE PRACTICE OF SELF CULTURE.</b> By Hugh Black. A right view of the whole subject, by an author of high rank. Net. \$1.25		.75
<b>HISTORY, PROPHECY AND THE MONUMENTS,</b> or Israel and the Nations. By James Frederick McCurdy. Vol. 3 only. Considered the greatest work of its kind in print	3.00	1.25
<b>THE TEACHING OF JESUS.</b> By George Jackson. A volume of certainties. Net.	1.25	.75
<b>OUR RISEN KING'S FORTY DAYS.</b> By George Dana Boardman. A splendid volume of consolation dedicated to those who in bereavement, in illness, in tribulation, in patient service, are trusting him, who is the resurrection and the life. Net.	1.25	.60
<b>SIDE-LIGHTS ON IMMORTALITY.</b> By Levi Gilbert. A volume designed to strengthen the convictions, support the hopes and console the hearts, of the followers of Christ. Net	1.25	.60
<b>JOHN MCKENZIE, SOUTH AFRICAN MISSIONARY AND STATESMAN.</b> By W. Douglas MacKenzie. A splendid biography of a worthy man.	2.50	1.00
<b>THE YOKE.</b> By Elizabeth Miller. A romance of the days when the Lord redeemed the the Children of Israel from the bondage of Egypt. An important and entertaining piece of fiction.	1.50	.75
<b>THE QUIET KING.</b> By Caroline Atwater Mason. A story of Christ, beautifully and charmingly written	1.50	.50
<b>THE ANTE-NICENE FATHERS.</b> Translations of the writings of the fathers down to A. D. 325. Edited by Rev. Alexander Roberts and James Donaldson. Revised and chronologically arranged by A. Cleveland Coxe, D. D. One of the greatest works of Christian literature. Eight handsome volumes. Size 7x10 inches. Green cloth binding. Slightly used. Almost as good as new.	40.00	10.00

	Pub. Price	Our Price
<b>THE SPIRIT IN MAN.</b> By Horace Bushnell. A volume of sermons and selections that is exceedingly popular. Net	\$1.25	\$.75
<b>EADIE'S BIBLICAL CYCLOPAEDIA.</b> Twenty-seventh Edition. Thoroughly Revised and Rewritten. By Professor W. M. Ramsay, and others. Reset throughout with new type. Beautifully illustrated with new plates, specially prepared from Photographs of the Holy Land, maps and engravings. Net	3.75	1.50
<b>SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE.</b> Treating in alphabetical order all topics and branches of theological learning—exegetical historical, biographical, doctrinal and practical. 3 large 8vo volumes bound in full sheep (secondhand) almost as good as new. per set	20.00	6.50
<b>BUTLER'S BIBLE WORK;</b> or the Bible Reader's Commentary. New Testament, 2 vols. only. Bound in full Morocco with many illustrations, maps, and diagrams. (Second-hand.) In good condition, per set	6.00	2.00
<b>A HOMILETIC ENCYCLOPEDIA</b> of Illustrations in Theology and Morals. A Handbook of practical divinity and commenting on Holy Scriptures. Large 8vo volume. 900 pages	3.00	1.00
<b>THE LITERATURE OF ALL NATIONS.</b> The best in literature arranged and classified. 10 handsome volumes. Published to sell at \$25.00 on subscription. A few sets left, and until sold, we offer at the price of a single volume. Cloth binding with paper labels. Per set		4.00
<b>SHAKESPEARE'S COMPLETE WORKS.</b> Bound in half leather. Good, clear readable type. Seven handsome volumes. Illustrated. Size of each volume 4½x6½. Special price per set		4.00

You will be surprised to find how much farther your book money goes if you take advantage of our prices. We are receiving orders daily from Sunday schools, from day schools, from ministers, from dealers and the general public. Before you purchase any books write us for our prices. It is the only argument necessary.

In addition to this splendid page of bargains we offer at special low prices almost the entire library of a minister who has no further use for his books, and who has sold them to us at a sacrifice, mostly new books in perfect condition.

Our stock of all these titles is limited order at once or you may be too late.

**The Christian Century Company**  
358 DEARBORN STREET, CHICAGO

06.

S

S

Our  
Price  
.75

1.50

6.50

2.00

1.00

4.00

4.00

We  
public.

nister  
erfect

ay